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CONTENTS

APPRECIATION OF THE BREVIARY
The Priest's Daily Sacrifice of Praise 113
The Rev. LOUIS A. ARAND, S.S., S.T.D., Sulpician Seminary, Washington, D. C.
THE PRIEST'S VOICE — ITS USE AND MISUSE 125
The Rev. CHARLES B. CARROLL, S.S.J., Ph.D., Notch Cliff, Maryland.
WHO WILL ANSWER FOR THE OTHER SHEEP? 144
The Rev. THOMAS A. DALY, C.S.P., Brookland, D. C.
WHY DID CHRIST WRITE IN THE TEMPLE, AND WHAT DID HE WRITE? . 154
SACERDOS CLOGHERIENSIS.
THE SPECTRE OF ANTI-CLERICALISM 158
The Rev. JAMES A. MAGNER, Ph.D., S.T.D., Chicago, Illinois.
TRUSTS FOR MASSES 170
JOHN W. CURRAN. Professor of Law, De Paul University, Chicago, Illinois.
THE BREVIARY IN THE SEMINARY 178
The Most Rev. PHILIP R. McDEVITT, D.D., Bishop of Harrisburg.
RECENT EPISCOPAL ARMS 180
I. Archbishop of Milwaukee III. Bishop of Denver
II. Bishop of Leavenworth IV. Bishop of Great Falls
V. Bishop of Heliopolis, Auxiliary to Philadelphia
PIERRE DE CHAIGNON LA ROSE, Cambridge, Massachusetts.
DECREE OF HOLY OFFICE RESPECTING ANTE-NUPTIAL AGREEMENT IN MIXED MARRIAGE 185
The Right Rev. Monsignor PHILIP BERNARDINI, S.T.D., J.U.D., The Catholic University of America.
FORMULA OF BLESSING OF ST. BLASE (3 FEBRUARY) 190
PROCESSION OF CANDLEMAS DAY (2 FEBRUARY) AND PALM SUNDAY ... 190
USE OF FINGER RING AS ROSARY 193
RECENT THEOLOGY 195
The Rev. FRANCIS J. CONNELL, C.SS.R., S.T.D., Esopus, New York.

CONTENTS CONTINUED INSIDE

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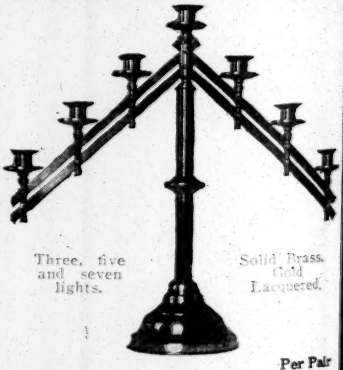

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CONTENTS CONTINUED

ANALECTA:

SACRA POENITENTIARIA APOSTOLICA, Officium de Indulgentiis:
Indulgentia Plenaria Recitationi Divini Officii coram Ssmo Sacramento adnexa extenditur 168

DIARIUM ROMANAE CURIAE:
List of Pontifical Appointments 169

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 170
Trusts for Masses. (*John W. Curran, Professor of Law, De Paul University, Chicago, Illinois*) 170
The Breviary in the Seminary. (*The Most Rev. Philip R. McDevitt, D.D., Bishop of Harrisburg*) 178
Recent Episcopal Arms:
I. Archbishop of Milwaukee III. Bishop of Denver
II. Bishop of Leavenworth IV. Bishop of Great Falls
V. Bishop of Heliopolis, Auxiliary to Philadelphia
Pierre de Chaignon la Rose, Cambridge, Massachusetts 180
Decree of Holy Office on Ante-Nuptial Agreement in Mixed Marriage. (*The Right Rev. Monsignor Philip Bernardini, S.T.D., J.U.D., Catholic University of America*) 185
Formula of Blessing of St. Blase (3 February) 190
Procession on Candlemas Day (2 February) and Palm Sunday 190
Priest's Coffin Open or Closed at Obsequies 191
Why a Priest is Buried with Head toward Altar 191
Black Draping of Candlesticks and Antependium at Funeral Mass 192
Holding Rosary for Indulgences 192
Use of Finger Ring as Rosary 193
Funeral during Forty Hours' Adoration 194

ECCLESIASTICAL LIBRARY TABLE:

Recent Theology
The Rev. Francis J. Connell, C.SS.R., S.T.D., Esopus, New York 195

CRITICISMS AND NOTES:

Mann: The Lives of the Popes in the Middle Ages 210
Brannach: Church Architecture 212
Laux: Introduction to the Bible 213
MacCulloch: Medieval Faith and Fable 214
Bandas: Contemporary Philosophy and Thomistic Principles 215
Piszter: Chrestomathia Bernardina 216
Sister of Notre Dame: Life of Venerable Anne of Jesus 217
Marraro: American Opinion on Unification of Italy, 1846-1861 218

LITERARY CHAT 219

BOOKS RECEIVED 222

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+ **Souvenir for Ordinand**
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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. VIII.—(LXXXVIII).—FEBRUARY, 1933.—No. 2.

BETTER APPRECIATION OF THE BREVIARY.

The Priest's Daily Sacrifice of Praise.

WHEN a priest, young or old, looks back on the years of his preparation for the priesthood, two days stand out as the brightest and happiest of all: the day on which he received the power to offer the Sacrifice of the Altar, and the day on which he made his consecration to God irrevocable and assumed the obligation of offering every day in the name of the Church the Sacrifice of Praise. He recalls how he went forth from the seminary fully convinced that with his daily Mass and Communion, together with the daily recitation of the Divine Office, he had ample means to face the dangers of life in the world, to live the ideals he had learned in the seminary, and to draw down God's blessings on his labors in the ministry. Doubtless he had heard or read of the advice given by St. Joseph of Cupertino to a newly consecrated bishop, to the effect that all would be well in the diocese if he could but get his priests to say their Mass well and to recite their breviary devoutly. In practically every retreat he makes, the priest is asked to examine his conscience and to renew his resolutions on these two fundamental duties. A meditation or a conference by the retreat-master on the Mass or the breviary always finds a ready response in his heart.

Just as the priests in this country are faithful to their daily Mass, so too are they faithful to the recitation of their breviary, even on days when confessions, sick-calls, and other duties of the ministry would, according to the principles of moral theology, justify them in seeking a dispensation. Evidently, the

daily recitation of the Office is for them all a point of honor, the special tribute of religion to God on the part of His consecrated ministers.

For how many of our priests, however, is this recitation an hour of real prayer, of the raising of the mind and heart to God in adoration, praise and thanksgiving? Do our priests make of their Office a cry to Heaven for help both for themselves and for the souls entrusted to their care? Are the lessons of the breviary for them a devout spiritual reading supplying food for their daily meditation and thoughts for their Sunday sermon? Why is it that some of our priests must admit, at least in the secrecy of their heart, that the breviary is for them a task and a burden rather than a joy and a God-given privilege, the occasion of many minor faults, rather than the source of many graces?

In the September issue of last year's REVIEW the Most Reverend Philip R. McDevitt, Bishop of Harrisburg, expressed the conviction that in most cases the main reason lies in the lack of an intelligent appreciation of the breviary which, in turn, is due to the lack of sufficient study of the breviary in our ecclesiastical seminaries. From the catalogs of a few seminaries and from the experience of priests, the Bishop concludes that the only preparation given to the recitation of the breviary consists of a course in Latin, the classes of Holy Scripture, especially those devoted to the Psalms, and a few lectures before the subdiaconate in which attention is concentrated upon the rubrics of the breviary. Such preparation, he says, may be sufficient in theory, but *de facto* it fails to prepare for intelligent appreciation and devout recitation of the Divine Office. The remedy he proposes is " that the study of the breviary should begin during the first year in the preparatory school and continue in the higher seminary until the seminarian is ready for ordination."

No one who has any concern for the training of our priests will deny that Bishop McDevitt has put his finger on something that is very vital in the life of the priest. Nor can any one who is directly concerned with this training afford to turn aside from the problem he discusses. It is, after all, the Bishops who are obligated by Canon Law to see to it that their seminarians are properly equipped for the work that

lies before them in the priesthood. When, therefore, one of them advances some constructive criticism, especially in the kindly tone and spirit which Bishop McDevitt's article manifests, we may expect that men charged with the course of studies leading to the priesthood will examine seriously how far his criticism applies and to what extent his suggestions can be carried out.

After reading Bishop McDevitt's article, a careful investigation of the curriculum of two preparatory seminaries and three major seminaries was made. It revealed the following data.

1. *Preparatory Seminaries.* In the classes of Latin some time is devoted each week to the translation of the Lessons or Hymns of the breviary as well as of the Psalms for the Vespers of Sunday. In the class of Chant some explanation is given of the various parts of the Mass and Vespers to be sung by the community on Sundays and feast days. Moreover, some of the classes in Christian Doctrine are devoted to the imparting to the students of some understanding and love of the liturgy of the Mass and the Office. The teachers engaged in these schools feel that these efforts, together with a good working knowledge of Latin which they are able to furnish, should serve as a satisfactory contribution to the work of preparing men to recite the Office with profit. Surely, no one would expect them to put the four volumes of the breviary in the hands of boys who have just entered upon their high school course, or even of those beginning their years of college education. Many programs of study have been issued by the Holy See for Italian seminaries and by bishops in various parts of the world; but, as far as we know, in none of them is there more provision made for preparing men to read the breviary than is being offered now in our American preparatory seminaries. While the preparatory seminary, therefore, does supply a necessary foundation, the actual initiation into a more thorough knowledge of the breviary is looked upon as a work entirely proper to the major seminary.

2. *Major Seminaries.* Here even more than in the preparatory seminaries the students are taught in the class of Chant to pray what they sing at Mass and Vespers on Sundays and feast days of the school year. This holds good also for the

chanting of the entire Office on special occasions, particularly during the solemn days of Holy Week. A whole term, if not a complete year, is devoted by the professor of Holy Scripture to the study of the Psalms, and the students are urged to complete this by private work on some of the excellent commentaries which have appeared during the last few years. During the year which leads up to the subdiaconate the class of Liturgy is given over to a study of the history and the mechanics of the breviary. In the retreat which precedes the ordinations there is invariably an instruction or a meditation on the excellence of the breviary and the means of reciting it well. Moreover, much that is said in the spiritual conferences year after year on prayer and especially on the various means of making the most of our vocal prayers is shown to apply to the most excellent of all vocal prayers—the priest's prayer—the Divine Office.

Now, no one is ready to claim that even after such preparation, which doubtless strikes an average of what is being done in our American seminaries, the student assuming the obligation of subdeaconship is capable of understanding fully and easily every line of his breviary, or that he finds his Divine Office just as simple as the ordinary prayer books in use among the laity. A questionnaire presented to about forty seminarians or recently ordained priests gave us an approximate idea of what they themselves thought of their preparation for the reading of the Divine Office. We shall give here a digest of their answers.

1. Did you enjoy your breviary during the first months after you were ordained to the subdiaconate? Practically all answered in the affirmative. Three or four said they were too preoccupied with the rubrics of the breviary to really enjoy the recitation.

2. Do you love to recite your Office now? The affirmative reply was universal and emphatic. Many added that because of greater familiarity with the mechanics and the sense of the breviary they were acquiring day by day a deeper love of their Office. A few remarked that they found the recitation a burden only when through necessity or carelessness they had put it off to the late hours of the evening.

3. Do you derive much benefit from the Office for your spiritual life? Here the answers varied from "very much" to "not so much as I ought, nor so much as I hoped for". Some admitted that they were hampered by an imperfect understanding of certain parts of the breviary. Others said that the profit they derived depended in great measure on their actual dispositions when reciting the Office.

4. How much help did you get toward the recitation of the breviary from (a) the preparatory seminary, (b) the major seminary? About half of the students or priests interrogated had never attended a preparatory seminary. The answers of those who had, showed that they had gained something from their classes of Latin, Religion and Chant. The consciousness of this gain appeared to be greater in some than in others. Due allowance must evidently be made here for the feebleness and uncertainty of memory.

Looking back over the curriculum of the major seminary, some were very appreciative of the helps given them in the course of Holy Scripture on the Psalms and that of Liturgy on the breviary, as well as in the spiritual conferences and retreat sermons on vocal prayer or the Divine Office. Others felt that the courses in Holy Scripture and Liturgy were too scientific to give a practical understanding and love of the breviary.

5. What would you suggest be done in the seminary toward a better recitation of the Office? Some felt that a better knowledge of Latin would help considerably. Many thought that a series of classes for the devotional study of the text of the breviary and a series of conferences on the excellence of the Divine Office and on the means of reciting it properly would be of great advantage. Others said that they thought the seminary was doing all that could legitimately be asked of it, and that it remained for them to improve the recitation of the Office by making it a lifelong study and by making constant effort to understand and to mean what they read. But whatever differences of opinion there may be concerning what has been done or what should be done to prepare them for a fruitful recitation of the breviary, all these deacons and priests admitted that they can, if only they are willing to pay the price, recite their Office *digne, attente ac devote*.

A cursory perusal of one day's office, that of Wednesday, for instance, will suffice to show that even were the preparation in both minor and major seminaries considerably poorer than it really is, it would still be possible and relatively easy for a man of good will and animated by the spirit of prayer to make in the recitation of the day's Office many acts of adoration, praise, thanksgiving, love, contrition, confidence and petition, and thus use the breviary for the purpose for which it was given, viz. to give to God in the name of the Church the glory that is His due and to obtain both for himself and for others the helps of which they stand in need.

1. Acts of Adoration, Praise and Love.

The *Our Father* occurs at least ten times in the recitation of one day's office. Now, in every one of them we say "hallowed be Thy name, Thy Kingdom come, Thy will be done." What else is that but praise and love? The *Hail Mary* is recited about six times, in which we sing the glories of Mary, and end with an act of love for the fruit of her womb, Jesus. The *Gloria Patri* is repeated some thirty times and the *Alleluia* some ten times, in both of which we do what the Saints are doing in heaven. These same acts of praise recur time and time again throughout the psalms:

Venite, exsultemus Domino
Deus magnus Dominus
Magnus Dominus et laudabilis nimis
Secundum nomen tuum, Deus, sic et laus tua
Adorate eum omnes angeli eius
Tibi, Domine, psallam
Domine, magnus es tu
Hymnum cantemus Domino
Laudabo Deum meum in vita mea
Paratum cor meum . . . cantabo et psalmum dicam
Benedicam Domino in omni tempore
Magnificate Dominum mecum
Psalmum dicam nomini tuo

At Prime we have the glorious tribute of praise in the "Regi saeculorum et invisibili, soli Deo honor et gloria in saecula saeculorum". Then there are the great hymns of praise and thanks: that of our Blessed Mother, the *Magnificat,* and the

official hymn of the Church, the *Te Deum*. Of both it can be said that every verse they contain is perfectly simple and expresses in an excellent manner our sentiments of praise and thanksgiving.

2. THANKSGIVING.

If we take up our breviary with the desire of thanking God for His many blessings, we find numerous opportunities to manifest to Him the gratitude that fills our heart. The words *Deo gratias* are said at the end of each of the nine Lessons, at the end of Prime and the beginning of Complin, at the end of the Capitulum in the various Hours, and seven times along with *Benedicamus Domino* at the end of the Hours. In all, about thirty acts of thanksgiving in words that any priest can understand. Moreover, expressions of gratitude occur frequently throughout the psalms:

Ex omni tribulatione eripuisti me
Tibi psallam, quia susceptor meus es
Exquisivi Dominum et exaudivit me
Iste pauper clamavit et exaudivit eum
Tu, Deus, exaudisti orationem meam

Once more the *Magnificat* and the *Te Deum* can be invoked. Some priests have formed the habit of making the great act of thanksgiving of Our Blessed Lady for her Divine Maternity the daily expression of their own gratitude for their call to the priesthood, and in union with her they say from the bottom of their heart: "Magnificat anima mea Dominum, quia fecit mihi magna."

3. CONFIDENCE.

In the midst of trials, temptations, difficulties of one kind or another, we need to realize that God is ever near us with all His power and all His love. The inspired writers of the Psalms were deeply imbued with this thought, and in borrowing their words we are almost constantly making acts of trust in our Heavenly Father:

Nos autem populus eius
Adiutor in tribulationibus Deus noster

Deus noster refugium et virtus . . . non timebimus dum turbabitur terra
Deus in medio eius, non commovebitur
Hic est Deus noster in aeternum . . . ipse reget nos in saecula
In te, Domine, speravi; non confundar in aeternum
Custodit Dominus animas sanctorum suorum
Beatus quem elegisti et assumpsisti
Adiutorium nostrum in nomine Domini
Ecce enim Deus adiuvat me
Ego autem ad Deum clamavi, et Dominus salvabit me
Iacta super Dominum curam tuam
In Deo speravi: non timebo quid faciat mihi caro
Miserere mei . . . quoniam in te confidit anima mea
Gustate et videte, quoniam suavis est Dominus
Multae tribulationes iustorum et de omnibus his liberabit eos Dominus
Tu autem in nobis es, Domine: ne derelinquas nos

Can we find in any prayer book better expressions of confidence in God's loving protection than these?

4. Petition.

At least ten times we ask in the very words taught us by our Lord for our daily bread, for the forgiveness of sins, for protection against temptation, and for deliverance from every evil. About six times we beg Our Blessed Mother to pray for us now, in our present needs, and at the hour of our death. At the beginning of every Hour we implore God's help: "Deus, in adiutorium meum intende. Domine, ad adiuvandum me festina." Before each of the Lessons we have petitions for God's blessings: "Exaudi, Domine Jesu Christe, preces servorum tuorum, et miserere nobis. Benedictione perpetua benedicat nos Pater aeternus. Christus perpetuae det nobis gaudia vitae. Spiritus Sancti gratia illuminet sensus et corda nostra. Ignem sui amoris accendat Deus in cordibus nostris," etc. In the prayers which follow the Psalms of Prime we have the most beautiful and touching appeal for God's help for the day which is just beginning: "Tua nos hodie salva virtute; ut in hac die ad nullum declinemus peccatum, sed semper ad tuam iustitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera." This Hour of the Office ends with a last appeal: "Dominus nos benedicat, et ab omni malo defendat,

et ad vitam perducat aeternam." At the end of each Lesson we implore God's mercy: "Tu autem, Domine, miserere nobis." The Psalms are replete with the sense of our need and with cries for help to our Heavenly Father. Finally, every Hour with the exception of Complin ends with a petition for the souls in Purgatory: " Fidelium animae per misericordiam Dei requiescant in pace."

This cursory survey, without any attempt at completeness, suffices to show that a priest with even a more imperfect knowledge of Latin than is possessed by most of our priests, without any special study of the Psalms, and without the classes and spiritual conferences on the Divine Office which are given in our seminaries, can with very little effort find in his daily recitation of the breviary an easy means of paying to God all his duties of religion and of imploring His help in all his necessities. If only he takes up his Office with an earnest desire of praising, loving and thanking God, with a deep sense of his complete dependence on God's help, he will soon discover in the inspired words of the Psalms and in the quasi-inspired prayers added by the Church the finest and the highest expression of all that a priestly heart can wish to say to His Maker when, in fulfilment of the command of the Church, he spends about an hour each day in offering to our Heavenly Father his Sacrifice of Praise.

Of course, a better knowledge of Latin and a great insight into the contents of the breviary would enable one to derive even more benefit, for there is no denying that the meaning of many verses of the Psalms escapes one who has not made a careful or even a profound study of their text. However, even were one to give much time to the study of the Psalms under the most gifted and competent professor, the results may not be all that one might desire owing to the imperfections of our present version and the impossibility in many cases of ascertaining the original reading. It is far from easy to make every verse and phrase in the Psalms, with their Oriental imagery, serve as a ready means to raise our mind and heart to God. It is consequently impossible for most priests to understand every single word and each individual thought contained within the breviary. But even if they could, it would not in all cases secure a devout recitation of the Divine

Office. What is needed for this, as for other prayers and duties of the Christian life, is not so much knowledge as power and good will.

It is certainly not rash to assume that some priests who have an excellent knowledge of Latin, who have made a thorough study of the Psalms, and have read historical and liturgical books on the Divine Office, recite their breviary more imperfectly than many others with much less knowledge but more good will and spirit of prayer, just as there are learned theologians who write profound treatises on the Incarnation or the Holy Eucharist, but have less real devotion to our Lord or the Blessed Sacrament than devout and earnest souls who know no more about these mysteries than what they managed to learn from their catechism. Most priests would admit that they do not say Mass now when the fervor with which they offered to God for the first time the Spotless Victim. But surely their knowledge of the Mass cannot be less than it was then. Again, many priests who are faithful to the daily recitation of the rosary would have to confess that they do not recite it better than they do their Office. And still, which one of them could plead that he does not understand sufficiently its component parts — the Our Father and the Hail Mary? Most priests will also allow that for a certain time at least after receiving the subdiaconate their daily Office was their daily joy. Did they know more about the breviary then than they do now?

The secret of a devout and fruitful recitation of the Office lies rather in making and keeping ourselves fit for prayer. Bishop McDevitt points out in his article that "the basis of the great joy of Bishop Challoner in reciting the Divine Office was the love of God which dominated his every thought, word and action." The priest who in every detail of his life strives only to please God, to do all for His glory, will have little difficulty in saying his Office *digne, attente ac devote*. But if the priest is a seeker of self, a lover of pleasure rather than of God and souls; if he habitually neglects his mental prayer; if God is out of his life most of the day; then his recitation of the Office will be, as Bishop Hedley so well puts it, words and nothing but words. The chief secret of praying well in reciting the breviary is, according to our Lord and St. Paul, to know how to pray always, to pray without ceasing.

In addition to this remote preparation for the devout reading of the breviary there should be from time to time a meditation in which one tries to bring home to oneself the true excellence of the Divine Office, to do for the Sacrifice of Praise what the bishop in the ordination to the priesthood admonishes and urges us to do for the Sacrifice of the Altar—*agnoscite quod agitis.*

1. The breviary is the priest's prayer book, the best of all prayer books. In it I speak to God. In it I have the inspired prayers of the Psalter, which was the daily prayer of our Lord and His Blessed Mother and which has ever since been the daily prayer of many holy religious, priests and bishops. To these have been added the prayers of Holy Church which have been sanctified on the lips of countless Saints. In these I find the expression of all I want to say to God in order to pay my homage to Him and to obtain His help for myself and for others. These prayers I recite not only in my own name, but also in that of the whole Church.

2. My breviary is for me the best book of spiritual reading. In it God speaks to me through His own word—the many lessons from Holy Scripture—and through the lives and words of His Saints. I can find in these abundant food for my meditations and my sermons.

Once a priest realizes the truth of all this, he will never consider the recitation of the Office merely as a duty to be performed under the pain of mortal sin. Rather, he will look upon it as devout persons look upon their daily Communion and daily Mass—as a wonderful privilege, as an hour spent each day in a heart-to-heart talk with Almighty God. He will not think of putting off its recitation to the last hour of the day when fatigue or sleep renders him unfit for prayer. On the contrary, he will always give his Office the right of way. Besides, he will, if he finds it practical, say it before the Blessed Sacrament, or at least he will take the necessary means to shut out the world and to be alone with his God.

Before he begins to recite any part of his Office he will first say to himself: I am about to speak to God and God is going to speak to me. Then he will strive to realize vividly the presence of God all about him and especially within his own heart. He will form a special intention for which he will

offer the breviary in whole or in part. He will implore our Lord's help and ask Him humbly to teach him how to pray, and he will unite his prayer with the perfect prayer of Christ: "Domine, in unione illius divinae intentionis, qua ipse in terris laudes Deo persolvisti, has tibi horas persolvo." The devout, unhurried recitation of the "Aperi Domine" is the best possible immediate preparation for the Divine Office.

During the recitation of the breviary the priest will take his time, knowing that, as St. Francis de Sales said, hurry is the ruin of devotion. In many cases a priest would get far better results if he spent a mere ten minutes more every day on his Office. And what better investment could he make of these ten minutes? At the beginning of every Hour he will make his "Deus in adiutorium" a cry for help to recite the Office well. He will renew with every *Gloria Patri* his intention of giving glory to God, and with every "per Dominum nostrum Iesum Christum" he will unite again his own prayer with the prayer of Christ in Heaven and in the tabernacle, so that it may be made worthy of being received by God.

Let a priest who is dissatisfied with the results of his daily recitation of the breviary get a good commentary on the Psalms, a translation such as that in Britt's *Hymns of the Missal and the Breviary,* and let him give to these works a few moments of each day. Let him try earnestly for three months to carry out the practical suggestions we have made bold to offer here, and he will soon come to enjoy his Office even more than he did in the first weeks following his reception of the subdiaconate. He will then find in his daily recitation of the Divine Office rest after his labors, and, next to the Holy Sacrifice of the Mass, this Sacrifice of Praise will become his great resource in fulfilling his duties to God and to souls. Assuredly, he will come to realize that every Hour he recites is in very truth "ad laudem et gloriam Dei, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae."

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THE PRIEST'S VOICE—ITS USE AND MISUSE.

I.

THE human voice has attracted the world from the earliest times; has been studied and written about in the world's oldest literatures. It plays a leading rôle in the great drama of life. That there is a right and a wrong use of the voice has been recognized for ages, notably among the Greeks and the Romans, and in modern times this has received much attention. Since, in the priest, the voice touches the exalted things of God at so many points, its importance can hardly be exaggerated. Not without reason has the impression gone about among voice specialists, and the enlightened laity, that clergymen as a rule know nothing about the voice, and consequently misuse and abuse it.

Books on the voice, in large number, describe "clergyman's sore throat," and warn of its causes. The throat specialists everywhere treat countless cases of lost voice, laryngitis, and pharyngitis in clergymen. Guttural-voice, nasal-voice, high-pitched voice, sepulchral-down-in-the-cellar-voice, cold-in-the-head-voice, are all too common among clerics.

Genesis gives us a hint of the power of God's voice and the terror it aroused in the first two human sinners: "When they heard the voice of the Lord God,* Adam and his wife hid themselves". "I heard Thy voice * and I was afraid."[1] Ecclesiasticus praises the quality of the Almighty's voice: "Their ears heard His glorious voice."[2] The Sacred Scriptures in many instances exalt the voice, and as shown later herein, the divine word urges the proper use of the voice. The poets find an endless catalogue of voices among men upon which to exploit their fancies. Homer loved to tell of the voice beautiful, and the great voice.[3] Aristotle[4] distinguished twenty-two kinds of voices, but he does not say that they are all natural, sonorous, and tuneful voices.

[1] Gen. 3:8, 10.

[2] Eccles. 17:11.

[3] Homer, *Iliad*, I, 248, idem, III, 221.

[4] *De Audibilibus*. Aristotle refers rather to categories of voices, than to qualities of voices.

We can find most of the great Greek philosopher's classification of voices among clergymen.[5] In the entire category of public speakers, clergymen, statesmen, barristers, lecturers, radio announcers — priests are not at all distinguished for superior vocal qualities, nor for intelligent use of the voice. We realize that this is true when we observe that few priests in a hundred breathe correctly, use breath control, inflect their phrases, give attention to correct emphasis, articulate distinctly, in preaching, public reading of Epistle and Gospel, and recitation of public liturgical prayers. Indeed, so manifestly and so monotonously vapid and colorless is the vocal expression of very many priests, and worse yet, so unintelligible their utterance, that eminent prelates have been at their wit's ends for a remedy, and some of the laity have asked, "Do priests get no training in these matters?"

There are, of course, praiseworthy instances in which the Gospel obtains fitting presentation. Some priests read intelligibly and preach eloquently. At a well known Catholic summer resort, patronized by thousands of cultured laity, whither hundreds of the clergy come yearly for rest and recreation, a certain priest was asked to "read the Sunday Gospel and say a few words". The Mass was high, the singing well done by artists from the big cities, the church was crowded. This priest's reading of the Gospel was something to be remembered. His voice was dignified, but pleasingly chromatic, mellow, yet unostentatious, modulated, but distinctly articulated to all corners, a joy to hear and a credit to the word of God.

This writer could not forbear complimenting that priest upon his excellent elocution and was not surprised to hear the comments afterward in the cottages of the resort. "Who was that priest who read the Gospel this morning?" asked one. "Was it not just splendid and perfect reading?" another asked. "I got something out of the Gospel this morning," said a third.

There can be no denying nor defending the very poor vocal work of most of us. Americans are known abroad as a nervous, hurried people. We snap out our talk in half words

[5] Dr. James Rush writes: "The qualities, or as they are called, the 'tones' of the voice, are said to be unlimited and, like the face, peculiar to each individual." *The Philosophy of the Human Voice*, p. 480, Philadelphia.

and quarter breaths, use sign language, and leave it to circumstances to make ourselves understood. Deliberate conversation is a lost art, as well as is polite language. There is the added inconsistency that while we speak incoherently we demand that others speak intelligibly.[6] People look to hear from the pulpit at least speech that can be understood. Concrete instances show disappointment.

Here is an Irish-American parish of five thousand, where the people say that they never understand any of the three priests when they preach. Here is a mixed parish of four thousand, with three priests, two of whom are American born, the other foreign. Two of these priests are not intelligible outside the sanctuary when they preach. The parish speaks English. Here is a smaller parish attended by two priests, both from Western Europe. Their preaching has not been comprehensible. Here is a parish with four priests. It is said that several of these priests cannot be understood half-way down the church.

All priests know that similar examples can be multiplied in every diocese. The causes of unintelligible speech are not peculiar to any race nor place, nor are they mysterious; they are evident. They should be shouted from the house tops. "Unlock those rigid jaws! Relax those tense lips!"—the great Demosthenes heard words like those flung at him from the accomplished actor Satyrus, his teacher of speech. "Emphasize the proper words; you give the wrong meaning to your terms! Inflect your phrases; your speech is monotonous!"—the eloquent Cicero listened to commands like these hurled at him by his elocution coach, the rhetorician, Molo.[7]

Corrections and admonitions have been borne patiently by countless distinguished orators in the days when they earnestly sought to improve their speech. It is worthy of note that the two most polished speakers the world has known, Demosthenes and Cicero, failed miserably in their first efforts at oratory because they did not know how to use their vocal organs.

[6] "A man hears the speech of others with a more or less critical ear, while to his own speech he turns a tolerant and even approving ear." *The Lost Vocal Art*, p. 173; W. Warren Shaw; Philadelphia, J. B. Lippincott Company.

[7] Cicero says that his teacher raked him unsparingly ("dedit operam"), so that he was "non modo exercitatior, sed prope mutatus". He had a puerile and headstrong hurriedness of speech. *De Claris Oratoribus*, S. 316.

The former could not articulate distinctly, threw his tongue to the roof of his mouth, and had difficulty with certain consonants. The latter breathed badly in speaking, lost his health, and was able to resume use of his voice only after adopting correct method. Sts. John Chrysostom, Gregory Nazianzen, Basil, Gregory of Nyssa, all distinguished preachers, subjected themselves to rigorous training in the famous school of eloquence conducted by the pagan rhetorician and elocutionist, Libanius. The celebrated orator, Himerius, also taught Basil and the two Gregorys.[8] The great Bishop of Nazianzus said: "I have travelled lands and seas to become an orator. I have given up everything for God. This desire alone do I hold on to, the ambition to be an eloquent speaker."

It is certain, that for the glory of God, the honor of the spoken word, the good of souls, the health of the priest, there is urgent need of the latter's giving serious attention to the preservation of his voice and its improvement. We shall then take a long stride toward an age of what Homer, with a tongue-throat-lip and teeth-word calls "ligufthoggos", clear-voiced speaking.[9] Indeed, we may soon see the end of any easy self-assurance such as the distinguished voice physiologist, Dr. Rush, had in mind when he wrote: "The majority around the . . . pulpit deprecate the trouble of improvement; and the satisfaction of the general ear is, in no less a degree, encouraging to the faults of the voice than the approving judgment of the million is subversive of the rigid discipline of the mind." [10] Manifestly, outside the pulpit we are fast approaching a period of exacting criticism in voice use. The signs are everywhere about us. Several of the best-financed industrial companies interested in every phase of sound and noise phenomena have experts in sound constantly studying all of the elements of the human voice, with the aid of mechanical instruments exquisitely attuned to every shade of tone.[11]

We seem close to the time hoped for over a hundred years ago by that Columbus of voice exploration already quoted,

[8] Fisk's *Manual of Classical Literature*, p. 495. W. S. Fortescue, Philadelphia.

[9] Homer, *Iliad* II, 50.

[10] *The Philosophy of the Human Voice*, James Rush, M.D., p. 3.

[11] Press Report, 22 June, 1931.

when he wrote: "An account of the mechanical causes of vocal sound . . . is desirable and may be looked for. . . . An accumulation of facts, with future experiments, may lead other inquirers to that certainty of doctrine, which under the employment of a different method of investigation has never been established." [12] The Acoustical Society of America, with a wide membership of trained investigators, is also engaged in the field of voice. Their discoveries have already eased the strain of the priest's voice in striving for a hearing amid the common noises of cities, and in open-air speaking.[13] The radio companies and the producers of talking pictures are selecting their artists mainly upon voice qualifications. Schools for vocal training of "talkie" and radio artists were a natural development and they have arrived. The "talkies" and the radio have a world-wide appeal to every member of the family, and with the selection of voices trained in all the refinements of tonology, a high plane of achievement and of comparison and of criticism is bound to follow. True, much of the vocalized advertising that now comes to radio audiences in the form of crooning, and gibbering jargon, is mere "fill in", an insult to intelligence, destructive of radio patronage, detrimental to vocal progress, but apparently transitional only. Withal, the world is rapidly becoming voice-minded.

That it concerns the priest, hardly needs demonstration. True, again, new things, fads, inventions, may come and go, but the work of God's Church will continue serenely to the end. Nothing can take the Holy Mass from the priest's hands, alone consecrated to offer it. Nothing can rob the preaching of God's word from the priest's mouth, alone commissioned to utter it. Yet the mandate to "Preach" [14] certainly includes the necessary and efficient means of preaching, the use of the voice. "How shall they believe Him of whom they have not heard? And how shall they hear without a preacher?" [15] "Faith then cometh by hearing." [16] Evidently, to make ourselves heard by a proper management of the voice is a con-

[12] *The Philosophy of the Human Voice*, p. 93.

[13] Megaphones, loud-speakers, amplifiers, now introduced into churches, are not a new thing. They were used in the theaters of ancient Greece.

[14] Mark 16:15.

[15] Rom. 10:14.

[16] Rom. 10:17.

spicious duty in preaching. Besides the indifferent in every congregation, there are the deaf, half-deaf, and dull, who never heed a low voice. No one of us would wish to have said of himself, what the Scotch shrew Mrs. MacFayden said of her preacher Maister Auchtermuchty: "Naebody hearin' him can mak head or tail o' his sermons".[17]

From circumstances we may form a fair idea of our Divine Saviour's style of preaching. Jesus spent most of His life in the open air, and therefore must have had healthy lungs. He plodded the unpaved roads and climbed the trails over hills and mountains, causing habitual deep breathing, which gave Him a powerful, clear, and resonant voice. This naturally good and developed voice Jesus kept attuned by the practical exercise of frequent preaching. Since He had to make Himself heard and understood by thousands out in the open, He pitched His voice high, with deep, full, deliberate breathing for the conservation of vocal strength. All the organs of speech, tongue, teeth, lips, and relaxed jaws, brought into action, made articulate clearness a characteristic charm of the public message of the Son of God.

Christ was often "loquens ad turbas". That vast crowds attended His words is seen from the Gospel statement that, "The multitude pressed upon Jesus to hear the word of God."[18] His enemies reported in admiration of Him: "Never did man speak as this man."[19] The Psalmist of old had said: "Behold, He will give to His voice the voice of power."[20] The same inspired Psalmist promises a reward to those who strive for the superlative in sacred eloquence: "The Lord shall give the word to them that preach good tidings, with great power."[21] It is one of the evidences of decadent present-day oratory that the orotund tone used by the golden-voiced Archbishop Ryan, and great orators of the past, is now never heard in pulpit, deliberative, and demonstrative discourse. This was the tone employed so impressively by the great Bossuet, so appropriate to the grand style, and fitted to the mind "semper

[17] Ian Maclaren, *Beside the Bonnie Brier Bush*, p. 71.
[18] Luke 5:1.
[19] John 7:46.
[20] Psalm 67:54.
[21] Psalm 67:12.

paratus", and the imagination "that bodies forth the forms of things unknown". Lamartine says of Bossuet: "No other oratory has ever equaled his." "And what a voice! A voice which is never hoarse, broken, soured, irritated, or troubled by the worldly and passionate struggles of interest peculiar to the time; a voice which, like that of the thunder in the clouds, or the organ in the cathedral, has never been anything but the medium of power and divine persuasion to the soul; a voice which speaks only to kneeling auditors; a voice which is listened to in profound silence, to which none reply save by an inclination of the head or by falling tears—those mute applauses of the soul!—a voice which is never refuted nor contradicted, even when it astonishes or wounds; a voice in fine which does not speak in the name of opinion, which is variable, nor in the name of philosophy, which is open to discussion; nor in the name of country, which is local; nor in the name of regal supremacy, which is temporal; nor in the name of the speaker himself, who is an agent transformed for the occasion; but which speaks in the name of God, an authority of language unequaled upon earth, and against which the lowest murmur is impious and the smallest opposition a blasphemy." [22]

The "vox et praeterea nihil" never had any play in the preaching of the Apostles, as they had learned in the school of their Master the full-toned earnestness which is correlative with eloquence; and this never has groveled with cowardly voice. Had it done so, religion, liberty, civilization had vanished from the face of the earth. It was no low-pitched inaudible voice that delivered the Sermon on the Mount, nor was the voice unintelligible that fulminated from Peter in the first Pentecostal Sermon.

The three most conspicuous reasons for poor use of the voice in preaching are: fear, indifference, and lack of training. The fear of the sound of one's own voice is not so frequent as the fear of what will be expected of us if we raise it. From the earliest times, fear has been a characteristic note in those who received a call from God to do His work. Commanded by God to address the court of Pharoah, and to call together his own people, Moses whimpered: "They will not believe me

[22] Lamartine, *Memoirs of Celebrated Characters*; Richard Bentley, London.

nor hear my voice. . . . I beseech thee, Lord, I am not eloquent . . . since Thou hast spoken to Thy servant I have more impediment and slowness of tongue." [23] God said to Isaias, the Prophet: "Lift up thy voice with strength, thou that bringest good tidings to Jerusalem, lift it up, fear not." [24] Jeremias stuttered with fear when he received his call to preach, saying: "A-A-A Lord God, see that I do not know how to speak." [25] The "dabitur vobis" promised to the Apostles is held out to every priest conditionally, and is obtained by prayer, courage, and practice. Prayer gives, along with Divine help, a sense of culture and discipline; courage comes from a deep realization of the seriousness of our mission; practice affords facility, readiness, and elegance of utterance. "Cum facilitate sermonis", says the Council of Trent.[26] Another species of fear which is an obstacle to good voice is the fear of appearing affected if we try to speak well, that is, musically and accurately. This widespread fear would be called, by some, human respect, but cowardice is a better name for it. Millions of educated and otherwise refined people are victims of this fear. They are afraid to try to speak well. As if we ever can do anything well without trying. Just as singing well means trying to utter good tones, and no one ever sang well without trying for the best tones, so we must seek for the best tones in our speaking voice. We have to put aside fear, human respect, cowardice, and try to speak distinctly, with refined, modulated restraint, but, in public, always sufficiently loud. This is never an offence against simplicity, ever so charming, for simplicity does not mean boorishness, either in speech, or in any other action. Oscar Saenger, celebrated voice trainer, says: "Cultivate the speaking voice. Tones in speaking should always be made beautiful and resonant." [27]

Indifference often spells indolence. So vitally important to the priest is the correct use of the voice, we can not escape

[23] Exodus 4: 1, et seq.

[24] Isaias 40: 9.

[25] Jer. 1: 1.

[26] Council of Trent, Sess. V, de Ref. 3. 2.

[27] *Vocal Mastery*, Harriette Brower; Oscar Saenger, p. 230. Frederick A. Stokes Co., N. Y.

the conviction that if there be a priest anywhere who has not the laudable ambition to use his voice to the best advantage of his calling, and of his own health, he is neglecting an urgent duty. For there is no faculty of man, nor human act, so closely identified with the sacred things of God as the priest's voice.

II.

There is no other profession or occupation that so constantly employs the voice in so exacting and taxing a manner as that of the priest. The vocal exertion required in preaching, the saying of Mass, the Divine Office, the work of the confessional, the frequent repetition of the form in distributing Communion —all these are enough to exhaust the strength of any voice, if not built up by proper training and conserved by skilful use. A sermon will contain two thousand words; the Mass has about three thousand words; one hundred Communions require one thousand two hundred words; one hundred confessional absolutions, in short form, use four thousand words; the Divine Office each day comprises about seven thousand words. All the foregoing are based on actual count.

A serious consideration about the nature of such voice use is that most of it is in the half-voice, quarter-voice, or whispered voice. The continuous half-voice, and the whispered voice, are repugnant to the lungs and injurious, if not discreetly managed, for they do not permit of full lung inflation, so necessary for healthy body and good voice.

Some priests come panting and pale from the preaching of a twenty-minute sermon; others finish Mass exhausted; others end the confessional work weary and weak; others lay down the breviary breathlessly tired; others, who are teachers, finish their class work jaded, with no voice left. Such priests sometimes think that they have a pulmonary weakness, though their physician tells them they are physically sound. What, then, is the cause of vocal exhaustion in the healthy priest? Wrong breathing. It is wrong because it is insufficient or misplaced. The breathing organs, lungs, larynx, vocal cords, are forced to work without breath, which is their life. They weaken, as a car loses power without fuel. Breathing is living; not breathing is death. Good health and good voice depend primarily

upon correct breathing. There are some priests who have so far forgotten that vocal expression is conditioned upon breath that they actually have fallen into the habit of striving to speak without breath, with pitiful loss of voice as a consequence; yet less pitiful were it sacrificed to God necessarily in the line of duty. The distinguished collaborators on voice, Dr. Lennox Browne and Professor Emil Behnke, say: "Clergymen and other public speakers break down with injured or ruined voice and enfeebled health more frequently through simple ignorance of the true method of voice-production than from all other causes combined." [28] "The clergy seem to be peculiarly liable to these [throat] maladies . . . for want of proper knowledge as to a right use of their vocal organs." [29] Mr. Leo Kofler, veteran teacher of voice, writes: "The proverbial clergyman's sore throat is nearly always brought on by collar-bone breathing and the straining of the larynx muscles which it induces." [30]

Training is the test of our times. What we need and lack we must acquire. Reason and experience teach the need of training for the priest in the use of his voice. "A well-trained voice can seldom suffer from over-fatigue, . . . even a feeble voice can be saved by judicious management," says Dr. Gordon Holmes, voice specialist.[31] The plain truth is, priests' voices are not trained even in the simplest principles of voice preservation. There has been much neglect, ignorance, and pretence about the matter. Almost nowhere, in the training of the priests, has there been competent instruction about the use of the voice. "It ought not to be", says a voice surgeon. "Clergymen should not be sent to their high calling unprepared for the physical part of their vocation, ignorant of the mechanism and management of the wonderful instrument upon which they play in speaking." [32] The foregoing authority adds: "One clergyman of our acquaintance even makes it a boast that he is able to say the whole of the Lord's Prayer

[28] *Voice, Song, and Speech.* Lennox Browne and Emil Behnke, p. 10, G. Putnam's Sons, New York.

[29] Idem.

[30] *The Art of Breathing.* Leo Kofler, New York, p. 36.

[31] *The Science of Voice Production and Voice Preservation.* Dr. Gordon Holmes, New York, p. 102.

[32] *Voice, Song, and Speech.* Lennox Brown and Emil Behnke, p. 10.

with one inflation of the lungs. Independently of any question as to the irreverence of such a proceeding, we wish to urge most emphatically that all such attempts are radically wrong, and that immense mischief to vocal health is the result of persistence in them." [33] It seems difficult of belief that many priests would hurry breathlessly through liturgical functions if they realized that voice, lungs, heart, and general health are injured thereby. Mass and Office require breathing space, and if it is not taken, exhaustion is bound to come.

Figure I describes thousands of priests who, reading the breviary, saying Mass, reading the Epistle and the Gospel, reciting public prayers, habitually dip the head, bending the larynx (voice-box) and straining it against and upon the edge of their high clerical collar, thus contracting and injuring the larynx and the voice. Dipping the head, tends to flat chest, insufficient collar-bone breathing, and round shoulders.

The normal rate of breathing can not keep up with hurried utterance; hence the voice is used on larynx and lungs unsupplied with breath, which is destructive. Many priests recite public prayers with the speed of an auctioneer at a sale.

If they would give themselves time to breathe, there would result more becoming dignity, more religious solemnity, more intelligibility to their praying, which, since it is done in the

[33] Idem, p. 149.

name of the people and for them, demands a certain vicarious propriety and acceptability in the sight of God. It is really amazing with what calmness, deliberation, power, and majesty, together with articulate clearness, public prayers are said, when time is taken for the necessary breath. Prayers thus recited beget a constant redintegration of not only physical strength, but also of mental advertence, so that the soul itself is made to react to the spiritual importance of the sublime action of communing with the Almighty.

Figure II represents the injurious open-mouth and rigid-jaw manner of reciting the Office, saying Mass, etc., to which priests are liable to become habituated. The always open mouth invites throat troubles, and is harmful to the voice. Practise *nose-breathing* at Office, Mass, prayers, etc. The rigid jaw destroys flexibility of the speech organs, and makes articulate expression impossible. It looks foolish. Make the lower jaw act; bring it into use, with pliant lips. The dehiscent, constantly gaping mouth in saying the Office, here criticized, is quite different from opening the mouth generously wide in conversing and in preaching, which we strongly urge.

It is as though the Lord on high blesses with the proper qualities those public prayers addressed to Him with becoming solemnity. And this solemnity is achieved, not by any recondite, subtle, process, but by a simple action, with right intention, the wish to pray, and the simple effort to do so with becoming calmness. Breathe and pray; pray and breathe!

It is the instinct for, and necessity of, breath, in reciting the Office that causes priests to improvise a kind of phonation on the intake of the breath, because a rapid recitation of the Psalms, for instance, does not permit a pause after each verse for breath. This whispered phonation on the inspiration of the breath was phrased by the voice philosopher, Dr. James Rush, as "a curious subject of physiological inquiry".[34] It would probably be condemned by all writers on voice who reprehend all forms of mouth breathing. The rigid jaw manner of reciting the breviary is a pernicious habit difficult of remedy, hampering good articulation, and injurious to the voice. Among many ways of saying the Office, the method followed by religious, of vocalizing it audibly and alternately in choir, is undoubtedly the best for the voice. With proper breathing it ought to be a splendid vocal gymnastic.

Actors and singers are told how and when to breathe; that breath control is the very soul of vocal expression, and upon it depends the conservation of health. Why has intelligent use of the voice been left to the stage? It has been said that we must go to the theatre if we wish to hear beautiful voices; that the pulpit has permitted itself to be relegated to a position of obscurity in the use of the voice is a disgrace. Beauty of voice belongs to the word of God more than to the theatre. Mr. George C. Dorsch tells of Belasco's exactions in rehearsing his players: "Few in the orchestra seats realized the tiring repetitions of gestures, repeated entrances and exits, the reiteration of phrases before obtaining the intonation or inflection Belasco wanted."[35] It was the "note of pathos in his voice" that commended David Warfield to the attention of Belasco and started Warfield on the road to fame.[36] "It is the music in Walter Hampden's voice that gives as much pleasure to his audiences as the interpretation on his part."[37] There never was a more stupid error than: "Voice has nothing to do with preaching." So far has this sluggish attitude prevailed that

[34] *The Philosophy of the Human Voice.* James Rush, M.D., p. 566.

[35] *The Baltimore Sunday Sun,* July 10, 1932; Scenes and Scenery from Back Stage, by George C. Dorsch.

[36] *The Theatre Through Its Stage Door*; David Belasco: Harper Brothers, New York, p. 19.

[37] *What Your Voice Reveals*; Helen Hathaway; E. P. Dutton and Co., N. Y., p. 15.

we find many text books on sacred eloquence with not a word about the proper management of the voice. Small wonder, then, that physicians treat so many cases of "clergyman's sore throat," and the congregations complain that they do not hear the preaching.

The eloquent Bishop John Lancaster Spaulding asks: "What is the pulpit but the holiest teacher's chair that has been placed upon the earth?" Urging "cultivation, ease, and grace of expression in the cause of divine truth," he says: "In the apostolic age, when the manifestations of miraculous power accompanied the announcement of Christian doctrine, the lack of persuasive words of human eloquence was not felt, . . . but for us who are not so assisted, . . . to appear in the garb of a savage were less unseemly than to speak the holiest and the highest truths in the barbarous tongue of ignorance."[38] Describing "the accomplished teacher of truth," he continues: "In vain shall we clothe him in rich symbolic vestments, place him in majestic temples before marble altars, in the midst of solemn music, in the dim, sober-tinted light, with the great and noble looking out upon him, as from a spirit world—in vain shall all this be if when he himself speaks, his words are felt to be but the echo of a coarse and empty mind."[39] Education and refinement are never more apparent than in manner of speech. The priest's education is for the people, that they may receive instruction from his lips. The priests of the Old Law were educated to read and explain the Mosaic code to the assembly. That it was their high duty to do this intelligibly, we gather from the Old Testament: "They read in the book of the law of God distinctly and plainly to be understood: and they understood when it was read."[40] The reading was effective: "For all the people wept when they heard the words of the law."[41] This matter of intelligibly reading the word of God was no trivial concern to the bishops of the Third Plenary Council of Baltimore when they decreed: "We command that all who have

[38] *Sermons of the Third Plenary Council of Baltimore*; University Education, Right Reverend J. L. Spaulding, D.D., Bishop of Peoria, Ill., p. 78 et seq.

[39] Loc. cit., p. 85.

[40] II Esdras 8:8, 9.

[41] Loc. cit.

the care of souls, shall read the Gospel distinctly to the faithful, on Sundays and solemn feasts." [42] What the Fathers of the Council aimed at in reading the Gospel, they also sought for in preaching, namely: that effectiveness which comes largely through distinctness of utterance. Hence their mandate on the teaching of Sacred Eloquence: "That the principles of eloquent speech should be explained accurately, and the accepted rules for the various kinds of preaching be set forth. It is of little use, however, to teach the theory of eloquence if practical exercises are not used, by which candidates may be taught action, elocution, and style, at the same time." [43]

There you have it. As futile to teach the how of swimming and baseball, without practice, as the art of speaking, without exercises in trying to speak. And this latter, above all other things, means trying to make oneself understood. It takes a lot of trying, too, to loosen up the American jaw, to relax even youthful tongues, lips, and teeth, for clear speaking. Literally, thousands of candidates pass into the priesthood never having achieved this fundamental requisite for good vocal work, flexibility of the vocal organs; and when the waist-line has expanded with years, and euphorbic rotundity has been attained, there is still less hope of improvement. What chance then has the word of God for a decent hearing? The chance that some will have obtained the gift of clear speech from nature, and that others will have acquired the habit by intelligent self-culture.

Nobody realized better than Quintilian the tenacity of bad habits of speech, and how heedless and obdurate we become concerning them, if indeed we ever come to know them in ourselves. Quintilian, insisting upon distinctness of utterance in the training of the young, says: "This seems a trifling matter, but its omission will result in numerous defects of articulation which, unless they are corrected in early years, will become a pernicious habit and continue to the end of life." [44]

[42] Acts and Decrees of the Third Plenary Council of Baltimore; Tit. VII, 216.

[43] Idem; Tit. V, 173.

[44] Quintilian, *Institutiones Oratoriae*, I, 37.

Though the Roman master supposed that the voice of the orator would always be engaged solely with secular concerns, with affairs of State, the law, the forum, yet he thought this was dignity enough to demand the earliest training and the most thorough preparation possible. Hence this great teacher insisted that the shaping of an orator should begin in childhood. Quintilian must have heard of Christianity, as he lived in Rome when St. Peter and St. Paul were there, and indeed may have had some Christian pupils in his famous school of rhetoric, yea he may have listened with a professional curiosity to the preaching of the great Apostles, allowed openly at Rome for a time. But the Magister Eloquentiae never suspected the dignity, powers, and mission of the Christian priesthood. Voice, he well knew, was to instruct, convince, and move human hearts, but he did not know that a human voice could speak with the authority of God, evoke the Almighty from the skies, absolve from sin, and apply Divine Blood in Sacraments. What preparation and perfection of voice, by his standard, ought these things call for?

As the saints understood that spiritual perfection lay in attention to small details of conduct, so the artist painter, sculptor, musician, knows that no minute part of his art may be neglected. The strings of a Stradivarius are shown more concern by the virtuoso than a preacher shows for his vocal cords that speak the word of God. The grand-opera singer and the concert artist practise the voice a lifetime, to sing before the public. Caruso, by constant exercise of his voice, could make his bones resonate with his tones.[45] Why, almost never do we hear a bit of resonance from the voice of a priest in singing the most soulful and elevating musical creation the world has known, that which Mozart would have given all to have written, the inspired Preface of the High Mass? Because to most of the clergy, resonance, like correct emphasis, and inflection, might as well be something hidden in Byrd's unexplored regions of the South Pole.

A Sulpician *Manual of Liturgy* says: "The true instrument of divine praise is the human voice. No other may be compared to it for the power of exciting in both the singer and the hearer, spiritual affections, and of directing them to God,

[45] *Caruso's Method of Voice Production*; P. Mario Marafioti, M.D., p. 105.

on condition, however, that it be trained and well managed.[46] As a rule, those whose speaking voice is good, also sing well. But all of us could improve both very much, and attention to one, betters the other. We are not commissioned to lay down precepts, but faith, reason, and the world, say that if we are sound in our theology, well posted in canon law, faultless in our attire, but cannot be understood when we speak, it is time to sell the car, buy a primer, or first-reader, and get to work sounding vowels and consonants.

Everybody realizes the depression has done one good thing in calling time-out for rational thinking, talking things over quietly. It will help speech. The thousand-things-a-day, short, snappy, unmusical, nasal twang, of Northern States especially, is due to the hurry of business in crowded cities, as well as to cold climate. The deliberate, full-toned, musical, rolling drawl, of Southern States, bespeaks the leisurely, quiet, open-air life of the plantations, as well as warm climate.[47]

A writer on our conversational defects has the following: "The prevalence of lower jaw rigidity among our men of all callings and degrees of culture is amazing. The special defect that I am considering, viz., rigidity of the speech organs, especially of the lower jaw, is one which so affects speech as to force upon the listener the impression of morose indifference."[48] "The elocution of college-bred men is not much better than that of men without education. How many college students, how many college professors, know that their habitual speech is undermined and encrusted by elocutionary distempers? How many would care if they did know?"[49] Precisely. And we have grown worse since that just criticism was written. Dr. Allen Sinclair Will, Columbia University Professor, recently said: "American speech is degenerating into the jargon of the jungle." "'Ohyeah!', 'Okay', 'Lotta-

[46] *A Synthetical Manual of Liturgy*; Rev. Adrian Vigourel, S.S., trans. by Rev. John A. Nainfa, S.S., p. 30. John Murphy Co., Baltimore.

[47] The contrast of Northern voices with Southern voices is well made by Helen Hathaway, *What Your Voice Reveals*; E. P. Dutton & Co., New York, p. 19. The differences between clerical voices of the North and those of the South is very marked in those who were born and reared in either section.

[48] "Why the American Conversational Voice is Bad", Fletcher Osgood; *Forum*, March–August, 1893.

[49] Idem.

hooey', betray the recession." In the schools and the universities have come: "tsacinch, beatemtoit, getme? nothindoing", and, like "boloney" and "applesauce", they have graduated to give way to the newer slang that will make the young appear speech-smart. Otis Skinner, famous actor, declares: "School teachers are responsible for sloppy, vulgar speech in this country. They whine and they mumble and they mispronounce their words. Then the children do the same." This reminds us of the true story of the little girl whose prayer was "full of grapes," because she thought the prayer of the teacher and the children was such. It is not so long ago that the writer remarked to a professor of one of the big universities that: "We seldom hear a university lecturer show respect for the simplest rules of elocution, concerning articulation, emphasis, and inflection." I received this answer: "Father, I do not see that it has anything to do with a man's lecture." Which is close to saying that language, as the expression of thought, need not be intelligible. Regarding the training of officers for the United States Army, Adjutant General B. P. McCain says: "A great number of men have failed at camp because of inability to articulate clearly. A man who can not impart his ideas to his command in clear, distinct language, and with sufficient volume of voice to be heard reasonably far, is not qualified to give commands upon which human life will depend." [50] If we contrast the statement of the professor quoted above, with that of General McCain, we can not escape the conviction that the latter's attitude concerning the purpose of language and the use of the voice, is helpfully constructive, while the former's is alarmingly destructive. When professors and teachers by the thousands shall have turned their attention to their own stupid, inarticulate manner of speaking; when they shall show that they know which is the important word in a sentence and shall emphasize that word and not another, now so commonly and so complacently amiss in ninety-nine sentences out of a hundred; when they shall avoid the soporific monotone and shall exhibit even a little of the beauty of inflective speech; when they shall be able to exact distinct utterance from their

[50] *Oral English and Public Speaking*; Edwin Dubois Shurter; New York, Chicago, p. 22.

students and pupils; when this contagion of a universal speech disease among teachers shall have been remedied, the teaching of elocution in isolated places and periods shall not appear so ridiculously inadequate.

Hence, the priest, by a skilled use of the voice, ought to be among the first to help cure the speech defects around and about us. Indeed, as the speaker of God's word, and as an educational leader, is he not under a twofold obligation to this end? It may be urged against us that a priest should not be expected to have *ex officio* a superior voice; that his priestly character, and work, do not depend upon his voice; that splendid service has been rendered by priests with poor vocal equipment; that the priest's voice is commissioned and authoritative, irrespective of its kind and quality. To which we reply: So much the better, but better yet, if his voice were better. Let us here recapitulate what has been said in the foregoing pages.

Priests who habitually pitch the voice too low in preaching, and are not heard; priests with harsh, strident, guttural, or too chesty voice, that grates on the ear; priests whose enunciation is indistinct because of jaws and lips as rigid as those of Thotmes the Second; priests who invariably preach in a monotone with no variety of inflection; priests whose breathing is insufficient, with no breath control, and therefore no resonance to the voice; will lose much time and labor in the preparation of sermons, until a genesis of improvement is seen in the elimination of those fundamental faults, by earnest, daily practice. For congregations will still grow restless, and some good folks will fall asleep.[51] Yet every priest is convinced that in an age of unbelief, arrogance, and rebellion, our Catholic people deserve the best that we can give.

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[51] A writer in *Public Opinion*, some time ago, asked: "Is sin to be taken from men, as Eve was from Adam, by casting them into a deep sleep?" (*King's College Lectures on Elocution*; C. J. Plumptre.)

WHO WILL ANSWER FOR THE OTHER SHEEP?

SINCE our Lord on a certain occasion gave command to His Apostles to go forth and make known His teachings to those who were outside the fold, every Catholic is aware that this injunction descends upon and becomes a duty of members of the teaching Church even of this day. The truths which our Saviour imparted to the twelve Apostles and disciples were not intended for a select group or favored few. On the contrary, Christ intended them for the whole world. His command was to preach the Gospel to every creature. Every soul was dear to Christ and consequently no one was to be excluded. The Gospel story tells us how faithfully and fervently the task was prosecuted in the beginning. History relates the great success that followed upon this activity. Did not St. Peter baptize 3,000 people on a certain occasion?[1] People of high social standing and some within the circle of the imperial court embraced the Apostles' teaching and became Christians. The emperors looked on with amazement and even fear. They took alarm lest the world should become Christian. That would mean the extinction of the pagan empire. To ward off what was thought to be an impending calamity, on ten different occasions the empire waged relentless persecution against Christian believers. The end sought was the extermination of the Christians and the consequent perpetuity of the pagan empire's life, for the death of the Christian spelled the life of the pagan. All efforts at suppression and destruction of Christian doctrine proved absolutely futile. The Christians mocked cruelty and courted death. To them to die was gain. It was to live with Christ. Blood was willingly and freely shed. Christians multiplied. Strange as this may seem, the steady increase of Christians even in the face of persecution caused Tertullian to cry out—the blood of martyrs is the seed of Christians. The task which Christ had laid upon the Apostles was in the forefront of the thoughts of the Apostles' successors and had been close to their hearts. It was the Divine Master's command. It was a live and burning issue and from it there was no escape.

[1] Acts 2:41.

The Catholic Church by her institution and nature is apostolic. She is the depositary of the truths of Christ which are God's revelation to man. And since this legacy was intended and even commanded by Christ to be made known to every creature, it follows that a sacred duty rested not only upon the Apostles but also upon their successors to fulfil this injunction. Those who entered upon the apostolic office incurred the duties which the office involves. Why should the divinely appointed teachers of religion of the present day be outclassed in apostolic zeal and activity by the fewer instructors of early days? Our doctrines are identical with theirs. We are disciples of our Divine Saviour as were they. We worship Christ as they did. And the command of Christ to preach His message rests upon the authoritative teachers of religion now as it rested upon the Apostles. It was intended to impel to activity to-day as it did in the days of the Apostles. The command is the same in either age.

If there be less interest or concern in carrying out our Lord's will in these times, we may ask ourselves how to account for this indifference. Can it be said people in recent days are less sensitive to our Lord's commands? This cannot be so. We possess a clear and adequate knowledge of our Divine Redeemer. And our sense of respect and obedience is as clear and definite as that possessed by any people at any stage of the world's history. Or are we to think that the faith is not valued so highly as it might be? May not this be the reason why some are so unconcerned about extending a knowledge of the faith to less favored people? Those who highly prize the faith and who rightly regard it as a great boon to life, a priceless gift of God, will unsparingly expend zeal and energy in making it known to others. To do so is to carry out God's will. For without faith it is impossible to please God.[2] Material and physical cares of this life may dim our religious sense and lessen our solicitude in promoting the salvation of the souls of others; when material interests dominate, spiritual interests are apt to suffer. It is true that many think they do well when they advance their own spiritual concerns. However, one's personal opinion in serious matters should never be

[2] Hebrews 11:6.

allowed to outweigh the word of God. Well we know how solicitous our Lord was to have His Gospel made known to others. He sought the enlightenment and consequent salvation of every soul. He would have all come to a knowledge of the truth and be saved. Indifference to others would mean failure on our part to attain the high level of our Lord's expectation. It would spell disloyalty to Him. On the other hand if we wish to be approved of Christ and to remain faithful to Him, we are to promote the cause of Christ—in a word, to make His cause our own. One way of accomplishing this is by laying close to our hearts apostolic labors, especially the seeking out of the stray sheep outside the fold which were and are still dear to the heart of Christ.

The Catholic Church in the United States is blessed with a splendid Hierarchy. Its members are learned and devoted in tending to their flocks. The advancement of the Church's material interests and the spiritual betterment of the people are ever uppermost in their minds. Without any doubt, however, the manifold tasks that attach to the episcopal office are at times so engrossing as to engage their minds and consume their energies, leaving them little opportunity for providing remedies to cure the doctrinal ills and religious poverty of those outside the Church. Religious error, uncertainty, a gradual but steady decline in religious belief are destructive of moral standards. And when people are cut adrift from the God-given principles of the moral law, they become victims to the whims and vagaries that attach to unbelief. Thus are they swept along with every new fad and are removed farther and still farther from Christian belief and practice. The wonder is not that they have so little belief but rather that they have any belief at all. Yet among millions outside the Catholic Church may be found thousands upon thousands of sincere earnest souls who believe in God and who are downright seekers after truth, whose minds are in a state of confusion from the contradictory teachings of the various sects and whose consciences are being stifled gradually by the pestilence of naturalism and skepticism. They will listen attentively to the satisfying teachings of the doctrines of Christ and in many cases ultimately become members of the one true Church. Who is going forth to meet them half way? Whose duty is it to

extend to them Catholic doctrine? Surely the responsibility under God rests upon some shoulders. But whose shoulders are they?

To restore the faith of Christ to these people, to remodel and rebuild a shattered society upon solid Christian foundations, to impart to men and women Christian ideals once possessed by their ancestors but lost through the stress and vicissitudes and temptations of life, to impress them with a deep sense of the claims which God has upon their conduct and upon themselves—in a word, to engraft successfully upon their hearts and consciences the teachings of Christ in their completeness is a work worthy of the attention and ceaseless activity of every priest. By doing this he becomes a benefactor of human society—a true apostle.

Even if the clergy be occupied with the demands of the people and with making provision for their needs and with laying out plans for the future, this will not prevent the undertaking and the carrying on of work for the enlightenment of those who are outside the Church. There are very few dioceses in which a priest may not be spared, prepared and then set aside to preach the doctrines of our Saviour to non-Catholics or mixed congregations. Without a doubt good results will be reaped where his activities are confined within the limited area of his own diocese. The preacher who is personally known within a given territory and who is recognized to be sympathetic and patient with unbelievers and who is willing to devote himself to their enlightenment has many advantages over the man who is a stranger, called to a certain place to give a series of lectures. At the close of the series the stranger departs and those who may be interested know not how to reach him, while the diocesan preacher may be reached without difficulty for personal interviews. People usually prefer to unfold their difficulties to such a preacher rather than to the local clergy.

Aside from the hope of conversion, preaching Catholic doctrine to non-Catholics is productive of happy results. Erroneous views are corrected, prejudices are removed, a better understanding of what Catholics believe is secured, the reasons that back up this belief are perceived and appreciated, and respect is engendered for the faith of Catholics. Gradu-

ally there dawns upon the mind the higher truth that what Catholics hold and teach is truth that Christ taught His Apostles and commanded them to teach the whole world. Thus there is an approach to the Catholic point of view which is highly desirable in days of irreligion and unbelief like the present.[3]

Surely the care of Catholics is not so constant nor so engrossing as to render impossible some activities toward the enlightenment and winning of outsiders. The obligation of preaching the Gospel to every creature is of God and stands unchanged. This sacred duty should never fade from the minds of those who are charged with the preaching office. Respect for and obedience to our Lord's expressed will should provoke constant and earnest activity to comply with this holy injunction. Catholics are seemingly too timid. A steady and reasonable aggressiveness in the cause of truth would, with God's blessing, bring the light of faith to many souls. The experience of the past thirty years has proved the truth of this assertion. The records of the many missions given to non-Catholics during this time contain the names of thousands of converts.

Catholic parishes are established and staffed, schools are erected and equipped with teachers, societies are organized to look after the poor, the various phases of parochial activities have been put in motion, why then should the enlightenment of non-Catholics be totally disregarded or neglected? Is a diocese in perfect order when our Lord's command is disregarded and where no account is made of the souls of non-Catholics? If these people are outside the Catholic Church, the fault may not be wholly theirs. They were born and reared in that state. And they are what their parents wanted them to be. If numbers of these people be not within the Catholic Church, perhaps no small share of the blame may be our own. When little or nothing is being done to convey to their minds a knowledge of Catholic truth, surely we cannot consider ourselves totally blameless. If the apathy or indifference of Catholics toward the separted brethren attaches to them some share of blame, how are they to stand in regard

[3] A review of results of missions to non-Catholics will be found in the November, 1931, issue of THE ECCLESIASTICAL REVIEW.

to the Redeemer? The command of Christ to preach the Gospel to every creature lays a sacred duty upon those who have been charged with the preaching office. If the command has not been fulfilled, and the preaching to outsiders neglected, would it not seem that much blame may rest upon them in the eyes of God?

Instantly the reader may disclaim any blame for the simple reason that, to his way of thinking, efficient methods have been adopted to communicate Catholic truth to the minds of non-Catholics. At once he points to the radio. It is true that the radio renders good service to enlighten the minds of Catholics as well as of non-Catholics. But its efficacy will never equal that of the spoken word which proceeds from the lips of the visible preacher. The discourse of an unseen preacher will not be nearly so convincing as the spoken word proceeding from the visible preacher. The method of Christ cannot be gainsaid or improved. The visible preacher has another advantage. At the close of the service he may meet members of his audience. Questions are asked, answers are given, difficulties made to disappear, erroneous views about the priest are corrected and a friendly relationship is established between the non-Catholic and the Catholic preacher.

Catholic priests as a body, be it said to their credit, are deeply influenced by the judgments and activity of the bishop. A man of religious fervor and apostolic zeal will evoke from them deep respect and profound admiration. When the bishop is constantly busied in advancing the interests of the Church and when he encourages efforts to extend a knowledge of the faith to outsiders, his influence will be effective always. The bishop, by virtue of his office, is a leader of men. He is expected to be an inspiration, a father and a guide to his clergy. Perhaps it is safe to say there is no class of men to-day who admire leadership and who will feel more proud of that leadership than the clergy of a diocese, especially when that leadership is embodied and made manifest in the person of an apostolic bishop. The energy and zeal of the head will descend unto the members. It will leaven the whole mass. It will vitalize and quicken the whole body of clergy into a decided religious activity. Voluntarily to spend themselves for God and to be spent in God's service shall be their watch-

word. How glorious is this service and how fruitful and how pleasing to God when given unselfishly for the care of Catholics and for leavening the minds and hearts of outsiders with a knowledge and appreciation of the word of God.

The Catholic priest by virtue of ordination is made a sharer in Christ's sacred priesthood. His purpose as priest is to carry on the mission of Christ. When receiving sacred orders, a duty is laid upon the priest, namely, to preach. And as is evident from the words of Christ, the preaching was not to be confined within the ranks of believers. The faithful have many advantages. The faith is a most precious gift of God. They are purified and strengthened by receiving the Sacraments. The grace of God enables them to live in union with God. Those who are not Catholics, not having the faith are deprived of one of God's most precious gifts. They are beyond reach of the cleansing effects of the Sacrament of Penance. Not receiving the Holy Eucharist, the life of Christ is not imparted to the life current within the soul. Yet they are dear to our Lord. He suffered for them as well as for us. He desires the salvation of their souls as He desires that of ours. What is precious and dear to Christ, our Saviour, ought to be precious and dear to us. The priest beholding the religious poverty of non-Catholics and the extremely perilous condition of their souls may profitably bestir himself to reach and influence them. Imitating the example of the great Saint Paul, he may well make himself all things to all men in order that he might save all.[4] And this the more effectively when such activity is encouraged and promoted by the Ordinary.

At the annual retreat when the bishop usually addresses his clergy he may well urge upon them the advisability if not the duty of constantly seeking opportunity to bring about conversions, especially when this may be carried out without neglect of or prejudice to the interests of the faithful. On the contrary, missionary activity in the interest of conversions is edifying to our own, highly enlightening, and something to make them proud of their faith. If one of the diocesan clergy may be engaged constantly preaching Catholic doctrine to non-Catholics or mixed audiences, the apostolic spirit will be com-

[4] 1 Cor. 9: 22.

municated to the whole of the clergy. Every priest will accomplish much if he be stirred by the Spirit of God and if he proceed in behalf of outsiders unselfishly. Gentleness and kindness of manner toward those not of the flock will disarm prejudice, remove misunderstandings and incline them to regard the priest with favor. When this stage has been reached, conversion is already on the way. I have known several pastors who by a dignified and priestly affability have so commended themselves to non-Catholics that in time of illness these good people have asked the priest to pay a visit to the patient. Nay more, they believed the priest's visit meant a blessing to their home and family. The priest who is kind and interested in the well-being of people in a neighborhood will be respected and admired by all, irrespective of religious belief. Respect for the priest will mean respect for what he says. It will mean respect and admiration for his sermons and discourses, and then a wholesome influence will be exercised upon their minds. The germ of Divine truth will then be sowed in their souls and take root there and grow and in time help to frame thoughts, mould actions and direct their lives. In these circumstances when a series of lectures on Catholic doctrine is arranged for mixed congregations and is properly advertised, there is little difficulty in obtaining a good-sized audience of non-Catholics. Were the preaching of a series of lectures to non-Catholics to be made an annual feature of parish activities, much profit would accrue to Catholics as well as to non-Catholics. To be assured of permanency the commendation and direction of the Ordinary is required. A friendly feeling would thus be established between Catholics and outsiders. The latter usually feel happy and grateful for being taken into account and considered. What means could be devised better than this to make Catholics proud of their faith and thus to stop the much-heralded leakage from the Church. Catholics who have resided in parishes where these lectures had been given annually are witnesses to the larger knowledge they obtained of their faith. Consequently, being more enlightened they were better Catholics, more steadfast in the practice of their religion.

Without any doubt there reside within the limits of every parish many Protestants who have been validly baptized in

their respective denominations. These strictly speaking should belong to the Catholic Church. This is the fact, though they are not aware of it. How are they to be enlightened if no advance be made toward them? The false impression that they are not wanted keeps them aloof. Missionary effort alone will reach and enlighten them. Otherwise they will drift along and never obtain the gift of faith. When this occurs, who is to blame?

Some priests are deterred from inaugurating series of lectures to mixed congregations through fear lest those most desired may not attend. But experience will dislodge this fear. During the past quarter of a century, when the Church was less favorably known, and in places where strong prejudice prevailed, series of lectures were preached to non-Catholics who came in good numbers even though the pastor thought their attendance impossible. Some of the clergy through a species of timidity regard with disfavor the activity of others in striving to extend the faith. Why this should be so is difficult to understand. Dislike entertained by ancestors toward unbelieving countrymen in foreign lands may descend in modified form to offspring. Family traditions are difficult to uproot completely. And while the present generation may not harbor ill will or hostility toward outsiders, their attitude may be one of apathy or unwillingness to impart unto them the blessings we ourselves possess and enjoy. Still, the harboring of such thoughts or the retention of such moods is not according to Christian teaching. Did not our Lord ask, if we love only those who love us, what reward are we to expect?

When the clergy of any country are active in making the Catholic religion known to those outside the fold, a wholesome reaction will be experienced among the laity. The preaching of the clergy will bring to the minds of believers a splendid measure of enlightenment, and when enlightened a holy zeal will impel them to emulate the clergy's activity. An enlightened laity will obtain rich results. Due appreciation of the faith will be an impelling motive to live up to the faith. And when Catholics are consistently faithful, a wholesome influence is exerted upon their neighbors, irrespective of religion. People are admired for the texture and beauty of true Catholic lives. The sterling character of a good layman who loves

his faith and lives it, has been the means of leading others to a study of the Catholic religion. Glorious is it when intelligent people will live their faith day in and day out, but more glorious still will it be when in addition to faithful practice they prove themselves veritable apostles prudently explaining and thoroughly impressing the minds of outsiders with the beauty and simplicity and truth of the Catholic faith. Worthy of all admiration are a people who are filled with the faith of Christ, but more worthy still of admiration are those who from the superabundance they possess would impart a large measure to outsiders. Splendid beyond expression are these conditions when realized through the unselfish and untiring efforts of a devoted clergy. Without any doubt the awakening of a steadfast enthusiasm among the Catholic laity ought to engage the attention and arouse unstinted efforts of every loyal Catholic priest. Making them aware of the numberless blessings which are theirs will accomplish much, the sacred provisions which Christ our Saviour has made for them, the love He lavishes upon them, the care He takes in safeguarding them against danger, the unspeakable glory He has laid up for them in the hereafter—a knowledge of these and other benefits will vivify and strengthen their hearts and go far toward quickening them with a lasting religious enthusiasm.

This is a good description of Catholic Action when in operation—a movement dear to the heart of the Holy Father and commended by him to the faithful of the whole world. He would have an enlightened and consequently an intelligent laity; men and women who know their faith adequately, who cherish it dearly, who practise it faithfully and who are striving to impart it to others. When this happy religious condition is realized, the dream of the Holy Father will come true. The face of the world will have been renewed.

THOMAS A. DALY, C.S.P.

Washington, D. C.

WHY DID CHRIST WRITE IN THE TEMPLE and WHAT DID HE WRITE?

THE scope of this article is strictly confined to the above questions. It is not concerned with the authenticity of John 7:35; 8:1-11; nor is it concerned with any other question that may arise out of John 8:1-11, except in so far as that question might affect the answer to one or other of the questions mentioned above, viz. (1) Why did Christ write in the Temple? and (2) What did He write?

His Eminence Cardinal MacRory, when Professor of Sacred Scripture in Maynooth College, told us that no one of the four opinions copied by Corluy from à Lapide was to his mind satisfactory, and in his Commentary on St. John's Gospel he does not quote any one of them; he does not even refer to them.

The inspired writers tell us of no other occasion on which Christ wrote. He had some reason for departing from His usual practice on this occasion. I think most people will agree that He had a grave reason. The fact that "the rulers and the Pharisees," as St. John calls them, expected Christ to come into conflict either with the Law of Moses or with the Roman Law would not be a sufficient reason. The rulers and the Pharisees were shrewd men: they must have known by this time that Christ was, at least, a man of no ordinary ability. They could have easily understood that He could reply without coming into conflict with either Law, as He really did. Had He come into conflict with the Roman Law, or had He even appeared to the people to come into conflict with it, that would have popularized Him with the people—the very thing the rulers and the Pharisees did not want. It appears from John 7 that the grip that Christ was getting on the people on account of His teaching was what had upset the rulers and the Pharisees, and caused them to try to entrap Him. Let us turn to John 7, which perhaps contains to some extent the key to the solution of our difficulty.

Verse 31 tells us that ". . . of the people many believed in Him". Verse 32 says: "The Pharisees heard the people murmuring these things . . . and the rulers and the Pharisees sent ministers to apprehend Him." Verse 40 says: "Of that

multitude . . . some said 'This is the Prophet, indeed'". "Others said: 'This is The Christ'" (v. 42). To make matters worse for "the chief priests and the Pharisees" the ministers they had sent to apprehend Jesus returned without Him; and were asked "why have you not brought Him" (v. 45). "The ministers answered: never did man speak like this Man" (v. 46). "Are you also seduced?" asked the Pharisees.

It is not difficult to imagine how the rulers and the Pharisees felt now. I do not think it necessary to use many words belaboring the point. We know from Christ what class of people the rulers and the Pharisees were and how they were actuated toward Him. Now that the people go so far as to say that He is The Christ, and that the ministers sent to apprehend Him refuse to do so, and speak so highly of Him, it is not too much to say that they are exasperated. The rulers and the Pharisees when exasperated are capable of most things, and their condition is not improved when Nicodemus speaks up and claims freedom of speech for Christ: "Does our law judge any man unless it first hear him and know what he doth" (v. 51). The rulers and the Pharisees are about at their wit's end; but the time has come to leave the Temple and all depart.

There is another day to come and the exasperated rulers and Pharisees have the night during which they can lay their plans. The challenge of Nicodemus may have suggested to them to try and entrap Christ.

In the morning Jesus comes into the Temple, sits down and begins to teach. The Scribes and Pharisees bring before Him a woman, and say, "Master, this woman was even now taken in adultery." One can easily understand that this was plotted over night. Be that as it may be, *there* was the woman and the accusation had been made against her. To the accusation they add, "Now, Moses in the Law commanded us to stone such a one. But what sayest Thou"? (8:5). "And this they said tempting Him that they might accuse Him" (8:6). Surely the Scribes and Pharisees wished to get out of Christ's decision in the case the accusation that would damage Him most with the people. They well knew Christ's mercy toward poor sinners and expected that His decision in the case would enable them to attack His chastity. The impure have impure

minds and believe all others impure, as the liar believes that no man tells the truth. Observe that the Scribes and Pharisees did not bring the accomplice before Christ, though Moses commanded that both be put to death. I fail to see the necessity for a dilemma. If, however, any one does, he has the Law of Moses from which to construct the second horn.

Looking at the case from the point of view of the Scribes and Pharisees, the most likely thing is that Christ will be lenient toward the sinful woman, notwithstanding the command of Moses, and allow them to make a charge against His chastity so as to damage Him with the people. Cardinal MacRory said more than once during my study of Sacred Scripture at his knees, "Notwithstanding all the latitude Christ gave to the Jews, He never allowed them to make a charge against His chastity." Here and now they intend to do so. Jesus, therefore, writes to make it impossible for them to say afterward what they would wish to say against His purity. This was reason sufficient to cause Christ to depart from His usual practice and write. Christ wrote to protect His chastity from a charge the Scribes and Pharisees wished to make against it.

What did Christ write? What does a judge do when a case comes before him in court? The Judge writes down a short statement of the case he has to decide, hears the evidence etc., gives his decision orally, and then writes down his decision.

Let it be remembered that Christ wrote twice on this occasion. When the Scribes and Pharisees had made their charge against the woman and asked Christ for His decision, "tempting Him that they might accuse Him . . . Jesus bowing Himself down wrote with His Finger on the ground" (v. 6). It was only when they continued asking Him to give His decision that He "lifted up Himself" and said to them, "He that is without sin amongst you let him first cast a stone at her" (v. 7); "and again stooping down He wrote on the ground" (v. 8). I suggest that on the first occasion on which Christ bowed down He wrote the charge the Scribes and Pharisees had brought against the woman; and, as He seems to have kept bowed down for some considerable time, perhaps He also wrote their added statement, viz. that Moses had commanded them to stone such a one. Possibly He also wrote

that they had appealed to Him for His decision, or constituted Him judge in the case. A lawyer would put it briefly by saying that "He wrote down the case", viz. the case brought against the woman by the Scribes and Pharisees. After the reiterated request of the Scribes and Pharisees that Jesus should give His decision, He lifted Himself up or raised His Head and gave His decision in spoken words. Then stooping down He wrote on the ground. What did He write? What He had just said: "He that is without sin amongst you let him first cast a stone at her." Christ wrote down His decision in the case.

To sum up: Christ wrote the charge made against the accused woman, and His decision in her case. The reason why He wrote was to defend Himself against a false charge that the Scribes and Pharisees intended to make against His Purity, arising out of the case.

In the ninth verse we read, "But they *hearing* [viz. what Christ had said] went out one by one, beginning at the eldest". Strange that those who continued asking Christ to give His decision went off as soon as they had *heard* it—"audientes exibant". The natural interpretation is that the first of them did not wait to see the decision written on the ground. Probably it was the privilege or even the duty of the senior (who was likely the chairman of the Sanhedrim) to make the first move in carrying out what they had stated to be the Law of Moses. As No. 1 began to disappear, No. 2 saw his own danger. As No. 2 began to show his back, No. 3 saw the danger to himself, and so forth. We can imagine that the rate at which the leaders advanced to the rear was rapid, each one afraid that the duty of first casting a stone at the culprit, with its consequence, might devolve on himself. Bad and very bad though the leaders of the Jews were, one is almost inclined to sympathize with them in this predicament. How did they ever face the public again? They did, however. But, if I remember aright the chronology of the Gospels, this is the last occasion on which they tried to entrap Christ until "His time had come".

Someone may say that this opinion, viz. that Christ wrote the case brought against the woman and His decision in the case, supposes that Christ wrote *in* the stone (or ground) so

as to leave a record that would prevent misrepresentation by the leaders of the Jews. That need cause no alarm. Christ could have written in the dust and caused His writing to remain. But is it not a big assumption that there was dust sufficient to write in, on the floor of Solomon's beautiful Temple when the people came into it in the morning. If Christ wrote in the dust, how are we to explain the agitation of the Scribes and Pharisees when Christ was writing down the charge against the woman, unless on the old supposition that each one saw his own sins—another miracle? We are not to multiply miracles without necessity, and the one miracle, viz. the writing *in* the stone explains everything—the agitation of the Scribes and Pharisees while Christ was writing the charge brought by them against the woman, the hurry in which they left the Temple before (apparently) Christ had written His decision, and the fact that never afterward did they bring a charge against Him arising out of this case. Then, finally, the language both of the Latin Vulgate and of the Greek text from which it has been translated favors the opinion that Christ wrote *in* the stone.

The fact that no one of the great old commentators has mentioned this opinion may prejudice some against it. If it has not their support, it has, at least, their silence. The modern commentators and authorities under whose notice it has been brought have without exception approved of it. Otherwise it should never have gone before the public. Had it come under the notice of the ancient commentators they also might have favored it. Simple as the opinion is it seems as if it never occurred to commentators, ancient or modern.

SACERDOS CLOGHERIENSIS.

THE SPECTRE OF ANTI-CLERICALISM.

THERE are few aberrations in Catholic life more confusing but, perhaps, of greater importance for clerical meditation than the phenomenon of anti-clericalism. The state of mind which it represents is, of course, by no means confined to those professing the Catholic faith. Non-Catholic groups are continually finding flaws in their pastors, and an increasing group of once devout Protestants are leaving their sectarian

affiliations behind, because they cannot get along with the authorities of their churches or because they feel that these men are intolerant and of antiquated mentality. Anti-clericals of the most violent type are those who have been freed, in their own minds, from all organized religion and who would throw all clergy, regardless of creed or denomination, into one grand heap for an inquisitional burning as unwelcome meddlers in public and private affairs and as generally unorthodox in the matter of happiness and progress.

Strangely enough, the latter type of anti-clerical is loudest and most active in so-called Catholic countries. This unpleasant fact becomes still more mysterious and delicate on consideration that, as often as not, these persons have been baptized in the Catholic Church, have made use of the services of a priest for the matrimonial ceremony, and will demand the consolation of a Catholic burial.

Underlying the whole situation there are usually well-founded grievances, as there always are when human agencies are concerned, and this leads the aggrieved parties to the thought that the Church is bigger than any particular clergyman or all clergymen together. Undoubtedly this is an admissible thought, one which St. Paul would purify and sanction under the figure of Christ's mystical body. The difficulty is that wounded sensibilities or an unfortunate experience with the clergy may ferment into that confusion of ideas which leads to a complete distinction between the Church and the clergy—a decapitation, as it were, which makes of the Church a corpse over which the Christian must step to approach the religion and spirit of Jesus or the sweet reasonableness of modern progress, as the appeal may be.

Many differences of opinion that arise on occasion between the laity and the clergy are no more than a healthy sign of genuine coöperation for the advancement of the Church, and, however they may appear at the moment, cannot be taken as indicating a native hostility or permanent rift of sentiment. Moreover, even frankly anti-clerical feeling is subject to degrees of intensity, being at times as insignificant as a temperamental annoyance over trifles. On the other hand, it may proceed from a deep-seated misconception of Catholicism or from a radical protest against the very idea of clerical author-

ity, and develop the above distinction between the Church as such and the clergy.

It was just this distinction that the Pope was impelled to condemn repeatedly in the tense moments of his conflict with Fascism in Italy. It appeared in a peculiarly subtle and embarrassing form during the trouble in Malta between the bishops and Lord Strickland, himself a Catholic. It has been rampant in France ever since the Revolution, and a strange contrast of antipathy in life and last-moment reconciliation with the Church on the part of many French anti-clericals can be verified in contemporary instances. The clergy were the first to suffer when the change came in Spain. In Mexico we can witness a gradual elimination of the clergy and a turning of the churches over to the management of lay congregations.

Taken as fact or theory, anti-clericalism is bound, sooner or later, to mean anti-Catholicism. It is difficult to keep up an optimistic distinction between men and the organization they represent or between palpable impressions of priests and the invisible spiritual powers which faith declares they retain. Persons who have been alienated from a certain parish or justly disillusioned in a certain priest, experience a sudden and severe temptation against faith, and if constant contact with the clergy, from a spiritual or cultural standpoint, in the parlor or in the pulpit, leaves much to be desired, the pride of being a Catholic in the community may suffer considerably.

That there is much exaggeration and often misinterpretation of facts underlying such grievances is self-evident. Nevertheless, there is a problem to be dealt with, and to arrive at the measure of fact that exists, one should not hesitate to record the difficulties objectively as they are advanced. It should be necessary only to guard oneself against the possible assumption that the simple recording of adverse criticism is in any sense an unqualified admission of its truth.

Perhaps it is too much to expect that there should ever be anything like a perfect understanding and sympathy between the priesthood and the laity, as distinct entities. Priests, as in the world but not of it and as invested with essentially supernatural powers, form a separate caste, and between castes there is a group consciousness which can alternate from confidence to distrust and from reverential fear to a complex of decided

apprehension. Added to this, there is the element of contrast between the leader, not spontaneous but appointed, and those predestined to be led. The human race behaves pretty much the same under similar circumstances. Students usually feel that there is a conspiracy on the part of teachers to force useless knowledge into their heads, and disciplinarians or police of any kind, whose purpose is to keep some harmony in public activity, are regarded with universal contempt. There are few privates in the army who entertain a genuine affection for their sergeants. Sergeants and lieutenants experience the same disquieting sentiments for one another, and the process might be continued indefinitely.

In all these strained relations there is a good deal of contrariness. When people are called upon to do something or to refrain from something, they naturally rebel and feel a burst of delight in the prospect of doing the opposite. The greatest objection of some non-Catholics against entering the Church is precisely this fear of being "dominated" at every turn in their spiritual life, as if life in general were not full of unseen "dominations". And Catholics, especially those in the process of improving their social or cultural position, are apt to become painfully aware of anything unyielding in their clergy.

Every generation has its own outlook on life. The reaction of people to-day to anything like a whip hand or stern paternalism is likely to be much different from that of fifty years ago. Educated people refuse to be frightened into compliance with the desires of their pastors. And on matters which touch morality only by reason of circumstances, they are usually impressed more favorably by advice than by command or absolute prohibition. The use of rouge, details of wearing apparel, the question of dances and of women's smoking cigarettes or riding bicycles may be worthy of concern in certain communities; but when the clergy begin to make categorical statements and issue general condemnations on these things in changing times, they usually succeed in alienating the confidence of many worthy members of their flock and of losing their spiritual leadership. Loss of spiritual leadership is the beginning of anti-clericalism.

It may be questioned whether a child-like faith can reasonably be demanded of cultured people whose common sense has been offended by ill-considered utterances from the pulpit or whose expectations of spiritual nourishment in the really vital things of life are answered Sunday after Sunday with indifferent sermons and meager metaphysics. The reason why the clergy are seldom interested in listening to the sermons of a confrére is that they know already what he will say and how he will say it. Perhaps the people of the congregation, many of whom are highly educated and well-read, have long suffered from the same experience and with vain hope. Such, at any rate, is a frequent complaint.

There never was a period when the people, generally taken, were so eager to improve their condition in every way as at present. The advancement of science has become a veritable passion. Methods of education, studies in sociology and economics, an increased appreciation of music and art, opportunities for desirable social contacts, and good reading—all these are somehow linked together in the cultural program of the actual generation. If the clergy remain static, or express a cynical and suspicious attitude toward this cultural dynamism, or manifest an ignorance of current problems, the effect is disastrous. Now and then a Catholic, when called upon to contribute to the Church, recalls the comfortable appearance of the rectory and the distant attitude of the clergy, and he asks himself what his faith means to him or what service he gets for himself and his children besides Sunday Mass. These are unpleasant facts, but they are worthy of consideration.

The whole question of vocations, undoubtedly, has aggravated anti-clerical feeling and bitterness, particularly in those countries of Europe and South America which have preserved notable distinctions in social classes and in which the clergy have been supported, not directly by the people, but by an allowance from the state. The effect of such an arrangement in many cases has been the encouragement of clerical vocations in the lower classes, for economic reasons, and a corresponding discouragement of vocations in the upper and middle classes whose cultural background is, as a rule, more suitable for leadership of the modern mind. The governmental allowance in these cases is usually so meager that an average priest of

the middle classes could not hope to conduct his establishment with dignity on it. At the same time, the feeling of the less devout members of the community is that, after all, the priest is only a hireling of the state and this sentiment does not tend to fortify his position of influence. Consequently, a traveler in certain regions is confronted at times by clergymen who leave a most unfavorable impression, and he is shocked to discover caricatures and jibes of anti-clerical bearing. Under other circumstances these would not be tolerated for a moment.

Religious indifference and open hostility to the clergy in some communities and states are subtly rumored to arise from unworthy priests. Even the enemies of the Church, however, admit that this is quite the exception. The mentality and general circumstances which promote and accompany this condition have been vividly described by Willa Cather in *Death Comes for the Archbishop.* That her picture is founded on historical facts and that similar conditions prevail in certain places to-day can hardly be doubted. Allowance should be made for great exaggeration. A false and low impression of the Church in the beginning creates a false and low tradition, and for the sins of a few unworthy priests all must suffer.

Another source of anti-clericalism is based on the idea that the clergy exploit the people financially. A careful examination of this charge reveals a great deal of bad faith in those who make it, but it brings to light a number of unpleasant facts. Hurried and unsympathetic travelers through Catholic countries are easily led to draw unwarranted contrasts between the fabulous wealth and magnificence of cathedrals and the frequent poverty and squalor of the houses which surround them. In most cases, the building and ornamentation of these churches have extended through several centuries, with a corresponding distribution of the financial burden. Not infrequently, the cost of erection and support has been assumed by wealthy families in gifts and legacies. In missionary countries the offering to the priest, on his arrival at one of many posts, represents not the savings of an individual, but rather a collection gathered from the entire community as a suitable stipendium for the season or the year. Nevertheless there are examples of commercialism, under various titles, which may be observed without the pains of foreign travel.

So long as these exist, there will be a constant undertone of complaint and cynicism among the faithful, with a proportionate dropping away from the Church and an increase of the anti-clerical spirit. It is the experience of most priests that the people are glad to contribute when they see useful activity and receive worthy spiritual service. But constant insistence on financial needs engenders a feeling that perhaps the first concern of the clergy is not that of the spirit; and such disillusion is categorical in its effects.

The amazing thing about anti-clericalism, as a spirit or movement, is its spontaneous ability to raise up public leaders, and one of the most disconcerting facts for the Catholic case is the absence of due proportion of Catholic lay leaders in public life, political or cultural. It is the current feeling that the Church, as such, and its priests should not take an active part in politics, but there is no reason why the Church should fail to inspire the faithful to achieve such personal excellence and appeal of personality as to command a position of public influence. In outlining a program of Catholic Action, the Holy Father has repeatedly stressed the need of increased lay leadership. Nevertheless, a numerical deficiency still remains.

It has been suggested that this may be due in part to the present position of practical monopoly which the clergy, in distinction to laymen, have in the management and imparting of Catholic education. When one considers that many of the greatest schoolmen of the middle ages were laymen or clerics only in minor orders, this status would appear by no means essential to the Catholic position. Nevertheless, it has persisted as a war-time measure since the exciting days of the Religious Revolution, so that in effect the only men and women who teach in our Catholic system and develop thus as Catholic intellectual leaders are those who take the vows of religion. The only course open to the Catholic lay teacher, for practical purposes, is to fill in where the dearth of vocations makes the hiring of a lay teacher imperative, or to become affiliated with a secular school whose general orthodoxy is seriously questioned by the Church.

The question of expense in paying Catholic lay teachers is an important item. Additional endowments are required to accommodate such a program. Among the various angles of

this difficult problem, it is interesting to note that Catholic colleges and universities are not overwhelmed with endowments. What is true in education is true of the Catholic press. With few exceptions, Catholic periodicals are owned, controlled, and written by the clergy as propaganda for some cause which has been generally termed clerical. As a result the average Catholic, with the substratum of anti-clericalism, concludes, without investigation, that they are all alike filled with remote piety and an appeal for financial aid; and if he subscribes to one or more, he does so with a feeling of petulant charity and of certainty that he will never open the covers.

As a result, lay leadership, which sets the pace in cultural thought and projects of the contemporary world, is generally non-Catholic, and those processes which are necessary for the development of lay leaders with a background and program of Catholic culture appear inoperative. In political positions of eminence there are remarkably few Catholics. This is the case not only in countries of mixed traditions, such as the United States, but also in those of decidedly Catholic tradition, such as the Latin countries of Europe and South America. In moments of crisis, the only representatives of Catholicism are the clergy, so that conflict of principle appears to be one of clergy versus laity, or of the clergy against the world.

In summing up a situation of this kind, a periodic inventory of Catholic forces and of those which have ceased to be Catholic or never were Catholic would seem advisable. A decidedly false and embarrassing impression of Catholicism is given where churchmen claim more adherents and greater influence than is the case. An over-generous view may result in a considerable demoralization within the ranks of those who are sincerely professing and practising Catholics. The tendency of the Church in many so-called Catholic countries to claim the entire population as nominally Catholic is due to a confusion of possibility with fact, or of past with present. The result is that the Church is put to shame by the evidence of bitterly anti-Catholic forces within her bosom and is forced to confess that perhaps only twenty or twenty-five per cent of the population represents or approximates the idea of at least a practising Catholic.

The socialistic and Masonic elements of Spain, Mexico, and France, for example, are not Catholic, and it is worse than idle to claim them as Catholic simply because they are not Protestant or because, let us say, the men in question have no objection to their wives' and children's going to Church. These men have broken with the Church. They are against the clergy on principle. They despise the conservatism of the Church. Their eyes are always on the alleged wealth of the Church. Why should one assume that these men are merely anti-clericals in activity and Catholics at heart?

It is sometimes suggested that the periodic martyrdoms of the Church are not necessarily a sign of her divinity but may be a consequence of a long period of inactivity. The processes which lead to an anti-clerical philosophy are usually of slow and subtle growth. If laymen come to the conclusion that the clergy are removed from the concerns of life and are not to be consulted on moral problems of vital importance, it is partially because the clergy themselves have not given the impression of possessing a sympathetic understanding of what men and women are called upon to face. Countries which rise up against Catholic education, in spite of a Catholic tradition, offer, as a reason for their action, the failure of Catholic educators to meet universal requirements of an expanding age. Meanwhile a tremendous literature of pragmatic and anti-Catholic philosophy, sociology, economics, and morality has grown up to form the viewpoint of those whose general movement is away from the Church. This literature seems to have come to stay, and only a strong Catholic movement can counteract its influence.

To combat these influences, some modification has been suggested in the course of clerical studies in the seminaries, with increased emphasis on an understanding of the sociological problems of the day and the development of a keener interest in such social and cultural projects as will contribute to the formation of an intelligent and active laity. Nothing has so inspired the confidence of the laity and built up the leadership of the clergy as a general sentiment that the latter are awake to the problems of the day and are prepared to meet them with a contemporary vision. Sanctity and service have always gone hand in hand.

Of great importance for the Church is the development of a closer relationship between the clergy and laity of different regions and countries. The Catholic Church is catholic in unity of faith and universality of mission. No organization is so marvellously equipped for an international exchange of ideas and methods. But a great deal still remains, in the way of coöperation, to take full advantage of the splendid opportunities which this affords. The clergy of various countries and continents, let us say of North and South America, know very little of one another. Perhaps one of the greatest benefits of the International Eucharistic Congresses has been this cultivation of a more international feeling and sympathy within the Church.

Undoubtedly the most effective method of combating anti-clericalism is to consider it from the start as a diagnosis of ills and weaknesses and be grateful for the remedies which it may suggest.

JAMES A. MAGNER.

Chicago, Illinois.

Analecta

SACRA POENITENTIARIA APOSTOLICA.

Officium de Indulgentiis.

INDULGENTIA PLENARIA RECITATIONI DIVINI OFFICII CORAM SSMO SACRAMENTO ADNEXA EXTENDITUR.

DECRETUM

Quo magis, praesertim in clero, numerus et pietas augeatur adoratorum Sacramenti mirabilis quod Christus Dominus, transiturus de hoc mundo ad Patrem, tamquam Passionis suae memoriale perpetuum et de sua contristatis absentia solatium singulare reliquit, Ssmus Dominus Noster Pius divina Providentia Pp. XI, in Audientia die 21 mensis Octobris anni currentis infrascripto Cardinali Poenitentiario Maiori impertita, peculiarem gratiam iam in alia simili Audientia diei 17 Octobris 1930 benigne concessam (cfr. *Acta Apostolicae Sedis,* vol. XXII, p. 493) ita extendere dignatus est ut qui in Sacris constituti divinum Officium in alias preces commutatum rite obtinuerint, indulgentiam plenariam, si preces eiusmodi coram Ssmo Sacramento sive publicae adorationi exposita sive in tabernaculo adservato devote recitaverint, suetis conditionibus, et ipsi lucrari valeant. Praesenti in perpetuum valituro absque ulla Brevis expeditione et contrariis quibuscumque minime obstantibus.

Datum Romae, ex aedibus Sacrae Poenitentiariae, die 7 Novembris 1932.

L. CARD. LAURI, *Poenitentiarius Maior.*

L. * S. I. TEODORI, *Secretarius.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

Protonotary Apostolic ad instar participantium:

6 June, 1932: Monsignor Patrick Luke Ryan, of the Archdiocese of San Francisco, California.

Domestic Prelates of His Holiness:

20 April, 1932: Monsignor Joseph Mary Cuenco, of the Diocese of Cebu, Philippine Islands.

17 June: Monsignors Patrick J. Quinn, Thomas F. Millett, William G. O'Mahoney and Richard Collins, of the Archdiocese of San Francisco, California.

23 July: Monsignors Desiderius Nagy, Daniel J. Ryan, Hugh D. McCarthy, James P. Thornton and James Stapleton, of the Diocese of Detroit.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED APOSTOLIC POENITENTIARIA, through the Office of Indulgences, announces an extension of the plenary indulgence that was granted 17 October, 1930, for the recitation of the Divine Office in the presence of the Blessed Sacrament. By this new concession the plenary indulgence may be gained by those who recite before the Blessed Sacrament the other prayers to which the Divine Office has been commuted for them.

ROMAN CURIA publishes officially some recent Pontifical appointments.

TRUSTS FOR MASSES.

From time to time various aspects of a trust for Masses have been presented to the courts for interpretation. The legal meaning of the word charity in relation to the Statute of Charitable Uses of 1601 (43 Eliz.) and the failure to understand the true nature of the Mass have been the cause of much of this litigation. The Statute of Charitable Uses restated the scope of charitable uses but studiously avoided mentioning religion as a charitable use. Under the principle of contemporaneous construction the cases justify the conclusion that uses for religious purposes were considered as being within the statute. Thus, in a case decided in 1639 where money was given to maintain a preaching minister it was held to be a charitable use, although not specifically mentioned in the Statute of Charitable Uses.

In England a trust for Masses was originally held valid, subsequently invalid, and again valid in 1919. Although

the Catholic Relief Acts of 1791 and 1829 and the Catholic Charities Act of 1823 and 1860 would have warranted the courts of England in upholding a trust for Masses, it was not until 1919 that such a trust was held valid and not void as a superstitious use. In the United States the doctrine of superstitious uses has never been recognized, but the validity of a trust for Masses has been questioned on other grounds.

"Masses are religious ceremonials or observances . . . and come within the religious or pious uses which are upheld as public charities." This observation from a 1931 New York decision has not always been recognized either in New York or other states. Where a testator has manifested an intention to create a trust for Masses, the courts have concluded that it involved the following:

1. A valid charitable trust.
2. A valid private trust and not a charitable trust.
3. An invalid private trust.
4. A valid gift and not a trust.
5. Neither a valid gift nor a trust.
6. An attempted private trust that failed on account of the absence of a living beneficiary.
7. An attempted charitable trust that failed because Masses for the soul of the testator was not for the common good or general welfare.
8. A private trust that failed because it violated the rule of perpetuities.
9. Neither a charitable trust nor a private trust but sustainable as "funeral expenses".
10. An attempted trust that failed because it was for a superstitious use.
11. A religious trust, but not a charitable trust and void if made within a certain period before death.

An examination of some of the leading cases will be made in order to ascertain the cause of such inconsistency.

In a well known case it is stated: "Charity in its legal sense comprises four principal divisions: trusts for the relief of poverty; trusts for the advancement of education; trusts for

the advancement of religion; and trusts for other purposes beneficial to the community, not falling under any of the preceding heads."

The nature of the Mass should be considered in order that its charitable category will appear in its true perspective. In a Wisconsin case it is stated: "The Mass is the unbloody sacrifice of the cross and the object for which it is offered up is in the first place, to honor and glorify God; secondly, to thank Him for His favors; third, to ask His blessing; fourth, to propitiate Him for the sins of all mankind. The individuals who participate in the fruits of this Mass are the person or persons for whom the Mass is offered, all of those who assist at the Mass, the celebrant himself, and for all mankind, within or without the fold of the church."

With the legal meaning of charity and the nature of the Mass in mind observe the decisions.

In an Indiana case the testator provided that a specified amount should be expended for Masses for the repose of all poor souls. The Rector of St. Mary's Catholic Church of Greensburgh, Indiana, and the parish councillors and their successors in office were named as trustees. The will was contested on the ground that there was not a living beneficiary having capacity to enforce the trust. Another objection to the validity of the request was that the trustees named were not representatives of an incorporated body capable of taking legal title to property. Since the trustees had been individually named the court properly overruled the objection on that point. The court further concluded that the absence of a living beneficiary was not fatal. As previously indicated, the beneficiaries in cases of this nature are the living and the dead. It was pointed out that the court could see that the trust was fulfilled, due to the fact that the trustees were subject to the control of the court. That is a sound test. This case also brings out the importance of the form of expression used by the testator. As a matter of principle, the case should not turn on whether the Masses were to be celebrated "for the repose of my soul" or "for all poor souls". But note the following statement made by the court in this case (referring to the Mass): "It is common, public to all, as a religious ceremony, and is therefore a religious or

pious use, and is a public charity, as distinguished from a private charity, which it might be if restricted to masses for the souls of designated persons."

If the testator had not used the expression "for all poor souls," the trust probably would have been held invalid. In an English case (Heath *v.* Chapman, 2 Drew. 417) one hundred years ago a trust for Masses for the *souls of the poor dead* was not upheld. The form of the expression used has an important influence upon the legality of the trust for Masses. In the previous Indiana case the court would probably have placed the trust for Masses in the category of a private trust instead of a charitable trust classification, if "my" had been used instead of "all." If you say a private trust is involved, there are about ninety-nine chances out of one hundred that the courts will hold it invalid, whereas the inverse proportion as to the trust being declared valid is the rule if it is called a charitable trust.

A general distinction between the private trust and the charitable trust should be noted. The private trust normally concerns only certain individuals or families and is primarily for the private good; whereas the charitable trust may be for the relief of poverty, the advancement of education, the advancement of religion, and for other purposes that tend to promote the common good or general welfare. A private trust is invalid if it violates the rule of perpetuities, but a charitable trust is not subject to such a restriction. In some states the law provides that only a portion of the estate of the deceased can be used for charitable purposes and that the will or other instrument evidencing the manifest intention of the deceased must be executed within a specified time before death. If the subject matter of the trust is not definite, both a charitable and private trust will fail. An attempted trust failed where $5000.00 was bequeathed to the trustee, "for Masses or other purposes as the trustee should see fit". The same result occurred where a person provided that "a small part of his estate" should be given to his brother and "a small part of his estate" for Masses for the poor souls. In another instance the beneficiaries were the "friends" of the testator, but the indefiniteness of the expression precluded a trust from arising. Due to the fact that the popular mean-

ing of an expression is not synonymous with the legal meaning, cases like the preceding unfortunately arise.

In a leading Illinois case a testator named the Holy Family Church on West Twelfth Street in Chicago as trustee of specific real estate for the purpose of selling the property and expending the proceeds for Masses for the souls of deceased members of his family. In attacking the disposition it was contended that there was a private trust for the souls of particular individuals and that it failed because it lacked living beneficiaries capable of compelling the trustee to execute the trust. It was also claimed that the Holy Family Church had no capacity to act as trustee as it was an unincorporated association and could not take the title to the property. The court held that the trust was charitable and, although the Holy Family Church was legally incapable of being trustee, the court would appoint a trustee to take the gift and apply it to the purposes of the trust. It was pointed out that the Statute of Charitable Uses included a trust for Masses and that it was not a question of whether the Masses were to be celebrated for all souls or individual souls. The salient factor in these cases is the Mass and the fruits of the Mass.

The Alabama court in a somewhat similar set of facts presented in the preceding Illinois decision, said: "The bequest in the present case is, according to the religious belief of the testator, for the benefit alone of his own soul, and cannot be upheld as a public charity without offending every principle of law by which such charities are supported. It is not valid as a private trust for the want of a living beneficiary." [1]

Three years later a Wisconsin court in 1897 refused to recognize the validity of a trust for Masses, but in 1910 the Wisconsin court upheld a trust for Masses and said: "The main question in the case before us, therefore, is whether a bequest for masses is a charitable bequest, and this being determined in the affirmative, we easily reach the conclusion that the trust is valid."

Another aspect of this question was presented in a California case where the testator left bequests to an archbishop for Masses and other bequests to pastors for Masses to be

[1] Festorazzi *v.* St. Joseph's Catholic Church of Mobile, 104 Ala. 327 18 So. 394 (1894).

celebrated by them for the souls of relatives. Due to the use of the expression, "and I request that Masses be offered for the repose of my soul," it was contended that a private trust was involved—that it failed for the want of a living beneficiary, and that the expression was precatory. The court held that a charitable trust arose where the archbishop was to have others celebrate the Masses, but added: "This is not true of the bequests to particular pastors for Masses in their churches. As we have said, these bequests go personally to such priests for them to use as they see fit, and there is no trust." In other words, the court holds there is a charitable trust involved where the trustee is to select others to celebrate the Mass, but where the trustee is to be the celebrant a charitable trust does not arise. This distinction is unsound in principle. Both instances indicate that the manifest intention of the testator was to create a trust for Masses. Because particular pastors named as trustees were to celebrate the Masses instead of selecting third parties is no reason for upholding one and not the other. The fact that the trustee is the celebrant in one case and not in the other is a collateral matter that has no bearing on the validity of a trust for Masses.

In an Iowa case the court stated: "The doctrine of charitable or pious trusts as applied to bequests of this character (for Masses) has not been adopted in this state . . ."; but due to the fact that the manifest intention of the testator indicated that the proceeds obtained from the sale of real estate should be expended for Masses for the souls of the testator and his deceased wife, the court upheld the validity of the trust because it would have been unconscionable to declare it void. Although the court reached the correct conclusion, one cannot fail to note that it asserted doctrine that is unorthodox and the cause of considerable conflict.

Legislation would seem to be the best remedy for such a condition. In the instant case no particular parish or priest had been designated. In an earlier Iowa case the court sustained a bequest, "to the Catholic priest, who may be pastor of Beaver Catholic Church . . . that masses may be said for me." A few years ago in Kentucky a testator provided that three hundred dollars should be expended for the

celebration of Masses for the repose of his soul. It was contended that such a provision was void because, "first, it is not a charitable use within the meaning of our statute; secondly, there is no trustee appointed to carry out the bequest; and thirdly, since no beneficiary is designated, and this is a private trust, it is invalid for the want of a beneficiary to enforce it." The objections were overruled and the bequest sustained on the ground that a charitable use was involved.

All courts are not as quick to perceive the problem as the Kentucky court. A Canadian case illustrates the other angle. A bequest of the residue of the testator's estate to St. Basil's Roman Catholic Church, "to be invested and kept invested . . . forever and the interest . . . to be applied and expended . . . for saying of Holy Masses . . . for the repose of the soul of the testator and his descendants forever," was held invalid as creating or tending to create a perpetuity and not a charitable use. The Canadian case again reiterates the necessity of placing the fact pattern in its proper mould so that harsh and inequitable results may be avoided. Three years later the English case of Bourne *v.* Keane (App. C. 815) in 1919 upheld a bequest for Masses as not being void as a superstitious use. This is a landmark case in England as it substituted a sound rule for a lawless law that had prevailed for several centuries in England until 1919.

A trust for Masses has been held invalid in India on the ground of public policy in 1892. At that time the law of England was in accord, but since England changed its view in 1919 the law of India should follow the same course. *Cessante ratione legis, cessat ipsa lex.*

Another aspect might be noted by way of analogy. In 1928 a case arose in India relating to the validity of a bequest for Dharam Kriya (annual religious services perpetually after death) in accordance with the Mohammedan religion. It was held that a bequest for Dharam Kriya was lawful. Previously a bequest for Dharam had been held void for uncertainty. It is difficult to see any objections that would preclude a court from upholding a trust for Masses in India to-day.

No doubt it is apparent from the few cases selected from various jurisdictions that a trust for Masses does not have a uniform legal significance. This is especially true of the cases decided in the nineteenth century in the United States, England, Canada, and Ireland. Within the last thirty years, however, there has been a trend toward a settled rule. Since 1900 there have been decisions upholding a trust for Masses as a charitable trust in the United States (except a few States contrariwise), and in Ireland in 1906 (O'Hanlon *v.* Logue, I Irish R. Ch. Div. 247); New Zealand in 1910 (Carrigan *v.* Redwood, 30 N. Z. L. R. 244) and Australia in 1917 (Nelan *v.* Downes, 23 C. L. R. 546). In 1919 England (Bourne *v.* Keane, A. C. 815) held that a bequest for Masses is not void as a gift to a superstitious use and thereby overruled a long line of earlier decisions running through the centuries. In a Canadian case in 1916 (Re Zeagman, 37 Ontario L. R. 536) a trust for Masses was held invalid as it violated the rule of perpetuities. If the court in this last case had classified it as involving a charitable use the decision would have been favorable. Instead of a sound result following in the wake of such a train of facts, the Canadian court handed down an unorthodox decision because the true nature of the Mass was not appreciated. There is a very weak minority view in the United States that reaches the same result by improperly presuming that a private trust or an outright gift is involved. In spite of the fact that there is not a uniform rule to-day, the cases warrant the conclusion that the overwhelming weight of authority supports the view that a charitable trust is involved and the universal trend is in accord with that principle. The sole cause of the inconsistency in the decisions was the failure to understand the nature of the Mass.

JOHN W. CURRAN.

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THE BETTER APPRECIATION OF THE BREVIARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

It was no little surprise to read in a letter of Dr. Joseph P. Donovan of the Kenrick Seminary, St. Louis, published in the January issue of THE ECCLESIASTICAL REVIEW, that the plea for systematic and continued attention to the breviary during the entire training of a seminarian is a proposal "that would glorify the low cultural outlook of American education by continuous imitation and would tend to make us content with the trade-school ideal of educational training which prevails, instead of getting us to modernize the time-honored ideal of liberal studies as the preliminary of vocational pursuits." It would appear, therefore, that the study of the Breviary, Missal, and Ritual, such as I have suggested, should be deprecated.

Possibly Dr. Donovan's opinion is well founded. Does it not take for granted, however, that the seminary prepares students to discharge properly the important duties of the priesthood? This assumption implies that they possess a fairly satisfactory understanding of the contents of the breviary. Otherwise, the Divine Office cannot be said *pie, attente, devote.*

What are the facts, so far as the breviary is concerned? They can be easily ascertained. Let the members of an *ordinandi* class, whether from seminaries that uphold the time-honored ideal of liberal studies or from institutions that stand for courses less cultural, be questioned as to their knowledge of the breviary. If a limited experience in this matter is of value, there is reason for saying that some, and not a few, of those who are finishing their seminary course lack the knowledge so desirable for profitable recitation of the Divine Office. That any young men, about to be ordained, should not be properly equipped to discharge this important duty of the priesthood, surely justifies inquiry concerning the place that instruction in the breviary has in seminary education.

In the same issue of THE ECCLESIASTICAL REVIEW in which the study of the breviary is discussed, Father Pope writes upon "The Teaching of the Bible for the Ministry". He says: "In discussing the kind of Biblical teaching which is called for, we have to keep clearly before our eyes the goal in view. What is that goal? It is the formation of priests who are to

work for the salvation of souls. It is solely with a view to that goal and its attainment that we teach men Philosophy, Apologetics, Dogma and Morals. We do not give laborious classes in these subjects with the object of forming the expert, the future illustrious professor. We teach these subjects in order to provide all the men who fall into our hands with all the tools they will need for every moment of their ministerial lives."

Father Pope then outlines his plan for imparting to ecclesiastical students a knowledge of the Bible: "If one could have one's way, one would like to see a student's early years given to systematic reading of the bare text of the Bible in English. No criticism should be allowed, but every effort made, to render him familiar with the Divine Story. The contents of the books should be learned, the history, the geography, and the doctrinal teachings should be pointed out. He should be made to appreciate the sublime beauty of the narrative, for example, such stories as the sacrifice of Isaac, Abraham's pleading for the cities of the plain, of the last years of Jacob, of Elias's contest with the priests of Baal and the rest.

"On that foundation you can build. Indeed some such method of teaching the Bible becomes all the more necessary when we realize how impossible it is to cover the whole ground and yet how necessary it is so to treat of Holy Scripture in the lecture room as to secure its becoming a priest's companion in after years, something to which he will turn in search for that 'consolation of the Scriptures' which were 'written for our instruction', but which the barren destructive criticism of the last hundred years has turned into a wilderness."

The title of Father Pope's article hints that all is not well in the Scripture course of our seminaries. He proposes a method to familiarize students with the Sacred Text. The method is pedagogically sound. It ought to be effective.

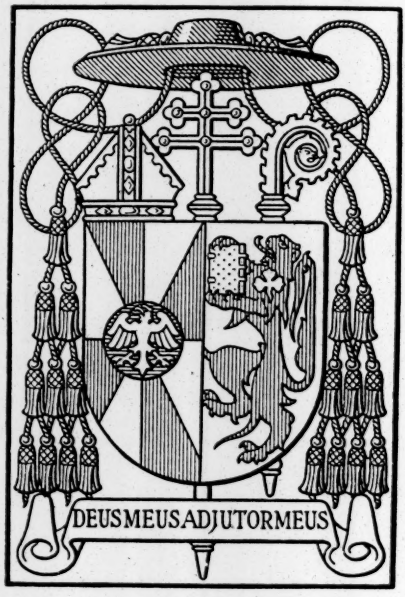
Is there any reason why a similar method should not be followed in making seminarians acquainted with the Missal, Breviary, and Ritual?

✠ Philip R. McDevitt,
Bishop of Harrisburg.

RECENT EPISCOPAL ARMS.

I. Arms of the Archbishop of Milwaukee.

Two coats impaled. A: Gyronny gules and silver, over all, on a roundel azure, a silver eagle (See of Milwaukee). B: Silver, a lion gules, charged on the shoulder with a silver trefoil and holding a golden book (Stritch). In devising a coat for the Archdiocese to express the Indian name Mil-

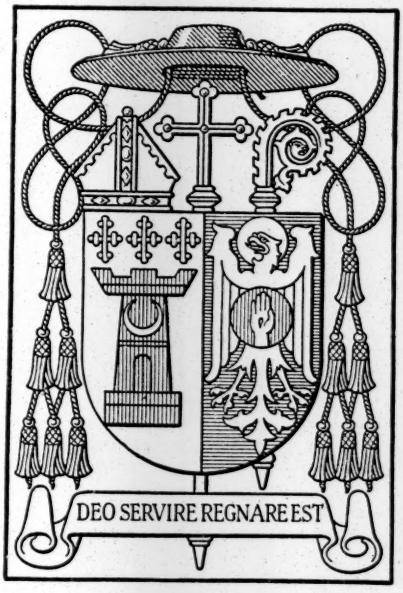


waukee, the etymology of which has been held to be "meeting-place," the field was made "gyronny"—that is divided into eight triangular panes, or "gyrons," by lines forming, first, an upright cross and then a diagonal one. As these panes, thus formed, have to be of two alternating tinctures, red and silver were chosen, these being the Swiss national colors, in honor of the first mission priests there, who were Swiss. Thus the eight red and silver gyrons come to a "meeting-point" in the centre of the shield and express, as clearly as the abstract convention of heraldry permits, the name of the See. Superimposed upon this central meeting-point is a roundel bearing the eagle of St. John, Patron of the

Cathedral church. This use of a large, charged roundel in the centre of a shield is very characteristic of medieval German heraldry: several examples will be found in the fourteenth century "Wappenrolle von Zürich". The personal impalement of the Archbishop has been explained in The REVIEW,[1] when he was Bishop of Toledo.

II. ARMS OF THE BISHOP OF LEAVENWORTH.

Two coats impaled. A: Silver, a tower and in chief three crosslets gules, the tower charged with a silver crescent (See



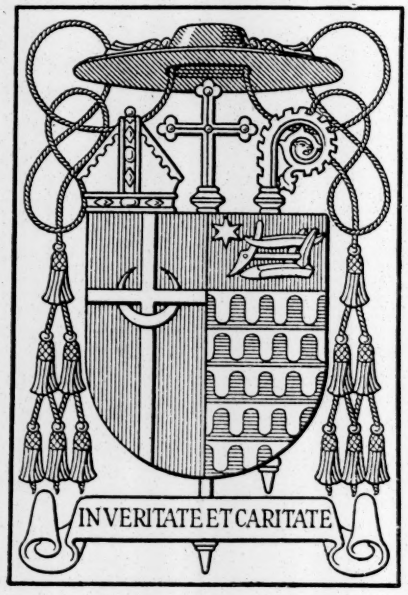
of Leavenworth). B: Azure, a silver eagle with a halo of the same, on his breast a roundel gules charged with a silver hand of St. Francis (Johannes). As Leavenworth was originally a fort, the heraldic fortress, or "tower," is used. The crescent, symbol of the Immaculate Conception, expresses the Cathedral dedication, and the three crosses above are a symbol of the Blessed Trinity. The Bishop's family name is indicated by the apostolic, Johannine eagle, and his baptismal name by one of the conformities of St. Francis. It will be

[1] Vol. LXVI, No. 6, p. 614.

noted that in this case the eagle appears with a halo, whereas in the Milwaukee coat, just given, the eagle is not thus decorated. The point has no heraldic significance whatever, the difference being due merely to the exigencies of design. On the Milwaukee roundel a halo would confuse the clearness of the figure because of the smallness of its size and is therefore omitted as an inessential detail, the first canon of heraldry being perspicuousness; on the Johannes coat, however, as the halo does not confuse the design and helps the rhythm of the two charges, it is added to the eagle.

III. Arms of the Bishop of Denver.

Two coats impaled. A: Gules, a narrow long-cross throughout, the arms enlaced with a crescent, both silver (See of Denver). B: Vair, on a chief gules a silver plough with a

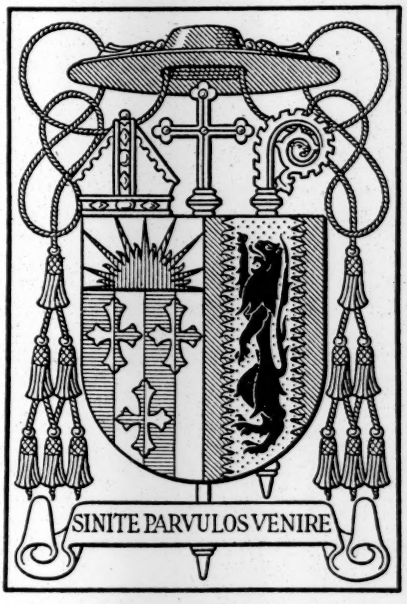


silver star of six points above its share (Vehr). As "Colorado" is the Spanish word for "red," the arms of a Colorado Diocese should certainly have a red field. The silver "long" or Latin cross is an heraldic version of the snowy figure on Mount Holy Cross that so impresses travelers in the State.

Earlier attempts have been made to show this cross on ecclesiastical arms, but they have taken the form of actual, pictorial landscape, and landscape, as such, no matter what its salient feature, is bad heraldry. The crescent, enlacing the cross, indicates the Cathedral dedication, the Immaculate Conception. On the Bishop's impalement, the field of vair—one of the two heraldic "furs"—is a play on his family name, in the manner of the medieval *armes parlantes.* The plough, which is taken from the Cincinnati See arms, indicates that he is a native of Cincinnati; the star is, of course, an attribute of Our Lady.

IV. Arms of the Bishop of Great Falls.

Two coats impaled. A: Paly of four azure and silver, three crosses paty countercolored; on a chief silver a sun issuing gules (See of Great Falls). B: Vert, on a pale irradiated

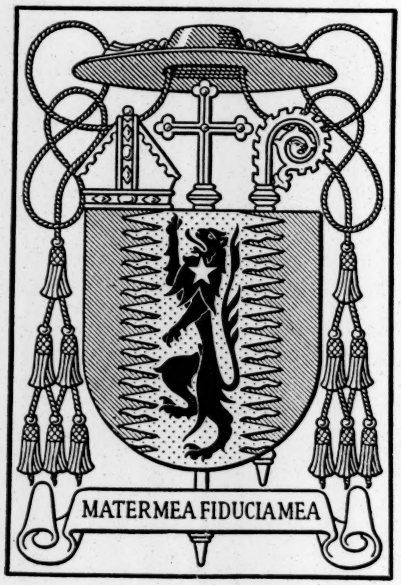


gold a lion sable (O'Hara). The heraldic convention for water is wavy stripes of alternate blue and silver, usually six in number, and running horizontally. By the use of vertical stripes, reducing the number to four so that each member may

be greater in size than is usual, one arrives at a possible figure for "Great Falls," based upon this old convention, adding the three crosses as a symbol for the Catholic Trinitarian Faith. And as Great Falls is opposite the mouth of the Sun River, the sun in the "chief" (upper compartment) gives the arms a further note of identification. For his personal impalement the Bishop uses the fine old coat of the O'Hara family.

V. Arms of the Bishop of Heliopolis, Auxiliary to Philadelphia.

Vert, on a pale irradiated gold, a lion sable, charged on the shoulder with a molet silver (O'Hara). In this case the Bishop "differences" his family coat by adding the five-



pointed star ("molet") which appears on the Philadelphia archdiocesan arms as a symbol of Our Lady, and also on the arms of his Ordinary, the Cardinal Archbishop. I have brought shields IV and V next to each other in my exposition, to show the difference between the arms of a Bishop Ordinary and a Bishop Auxiliary, and when both happen to have the same patronymic and family or clan heraldry, it can be seen

with exceptional clearness. The Ordinary combines with his personal insignia the arms of his jurisdiction, whereas the Auxiliary, having no territorial jurisdiction within the see whose "title" he bears, uses only his personal heraldry. And when an Ordinary resigns his see, the arms of his jurisdiction should at once be removed from his shield, and his personal insignia be arranged to fill the whole space.

PIERRE DE CHAIGNON LA ROSE.

THE DECREE OF THE HOLY OFFICE
respecting
ANTE-NUPTIAL AGREEMENTS IN MIXED MARRIAGES.

The promulgation of the decree of the Supreme Sacred Congregation of the Holy Office, under date of 14 January, 1932,[1] has caused warm discussions among ecclesiastical circles in the United States and has given rise to widely differing interpretations. Naturally the decree is of great importance inasmuch as it directly touches the validity of certain matrimonial dispensations, dispensations, moreover, that are granted practically daily by almost all of the diocesan curiae. It is not surprising therefore that the Bishops are taking thought of the situation with a view to determining as clearly as possible the true sense of this decree so that they may be in a position to adopt a definite and uniform rule of action.

Before setting forth what is, in my opinion, the juridical force of this decree, I deem it worth while to relate here the circumstances or occasion that brought about the issuance thereof.

A certain bishop presented to the Supreme Sacred Congregation of the Holy Office a detailed memorandum exposing certain abuses existing in his diocese with respect to matrimonial matters, and particularly referring to the question of the fulfillment of the ante-nuptial agreements that are made in connexion with the celebration of marriages of the faithful with non-Catholics. The bishop complained of the fact that said agreements remain a dead letter, especially when the

[1] Cf. *Acta Apostolicae Sedis*, vol. 24, 20 Jan., 1932, p. 25; *American Ecclesiastical Review*, vol. 86, April, 1932, p. 406; *Homiletic and Pastoral Review*, vol. 32, April, 1932, p. 755.

death of the Catholic party leaves the keeping of the promises dependent merely on the good will of the other, baptized or unbaptized, non-Catholic party.

Moreover, the bishop pointed out, it often happened, in such cases of refusal to fulfil the ante-nuptial agreement, that the non-Catholic party, or those representing him, would be strengthened in this attitude by the civil law existent in his country, in accordance with which the male issue of mixed marriages are to be reared in the religion of the father, and the female issue in the religion of the mother.

The bishop added that in his own opinion it would be most advisable to oblige the non-Catholic party to fulfil the ante-nuptial agreement to rear all the children in the Catholic faith.

Of course, the most efficacious means would be that the civil law of the place recognize the contractual value of said agreements; in other words, that the law admit the possibility of a true, legally binding, contract in a matter exclusively religious. Once such agreements should be recognized by the State, as legally enforceable, the State would intervene to the end that such agreements might be enforced, in precisely the same manner as it intervenes, generally *ad instantiam partis,* to see to it that other civil contracts, recognized before the law, be fulfilled.

The bishop gave assurance that so far as the civil law of the country in which his diocese is situated was concerned, it was perfectly possible to obtain from the State legal recognition of these ante-nuptial agreements, on condition that they be made in the form required by the State for other contracts, viz., before a notary public and two witnesses. He therefore petitioned the Supreme Sacred Congregation of the Holy Office to impose in his country the obligation, *ad validitatem dispensationis,* of making these ante-nuptial agreements according to a form that would comply with the requirements of the civil law, to the end that said agreements might be recognized by the State.

The Holy Office, after carefully examining this proposal, granted the petition of the bishop in question. In the assumption, however, that there might be other countries in which the same conditions might be verified, i.e. that there might be other territory in which it is possible to obtain from the civil

authority recognition of the canonical ante-nuptial agreements, provided they be made in the form required by the civil law, the Holy Office, instead of issuing a particular decree for one country, decided to issue a general decree for the whole Church. The result was the decree that is now under discussion.

These are the historical facts leading to the issuance of the decree of 14 January, 1932.

Summing up, the decree considers:

(1.) The case in which the ante-nuptial agreements are drawn up in such a form that it is possible for a signatory not well disposed toward the Catholic religion, to ignore them before the civil law.

(2.) The case in which the law itself, of a given place, favors such ignoring of the ante-nuptial agreements, special reference being had to the specific law, mentioned above, that stipulates that the male issue of a mixed marriage be educated in the religion of the father and the female issue in that of the mother.

In both these cases the decree insists that the agreements be drawn up in such a way as to forestall, if possible, any opposition to their execution.

Finally, to conclude this summary, the decree lays it down that wherever the State permits that such agreements may form the object of a civil contract, giving rise to a real civil obligation, recognized as such by civil legislation, whenever they are drawn up in accordance with the form required in such circumstances by the civil law, then these ante-nuptial agreements must be drawn up according to said form, under penalty of nullity of the canonical dispensation.

With these fundamental facts as a basis, it seems comparatively easy to determine the true meaning of the decree. It may be set forth as follows:

(1.) In territory where it is possible to have the ante-nuptial agreements recognized by the State, as entailing a legally enforceable obligation, when made in accordance with the form prescribed by the civil law, in such territory, I repeat, the ante-nuptial agreements should be made in accordance with said legally required form, under penalty of nullity of all *dispensations* for mixed marriages (including cases of dis-

parity of worship), and consequently under penalty of nullity also of all *marriages* entered into by one baptized in the Catholic Church with a non-baptized person.

(2) In territory where legislation voids or nullifies such ante-nuptial agreements, or refuses to recognize that they may form the object of a true civil contract, even when complying with all solemnities required by law for contracts, in said territory, the decree does not affect anew the validity of such dispensations. In such territory the bishops, therefore, are free to continue to determine the most advisable way in which these ante-nuptial agreements should be made.

(3) In territory where possibility of legal recognition is doubtful, so long as such doubt continues, the decree of the Holy Office has no bearing and does not apply *ad validitatem dispensationis*. In such territory the agreements may, therefore, continue to be made in the form approved by the Ordinary.

Let me call attention once more to the fundamental principle that the decree affects the validity of the dispensation only in territory where it is *certain* that the ante-nuptial agreement, if properly executed, is legally enforceable.

Now, for the United States the jurisdiction to determine the enforceability of ante-nuptial agreements rests with each individual State rather than with the Federal Government.[1]

Whether such an agreement is enforceable or not, will be decided in each State either by judicial precedent, or by legislative enactment. Very few cases involving the question have been decided by State courts. No State has rendered a decision directly upholding the validity and enforecability of the agreement.

Thus, for our present consideration, the various States of the United States may be divided into two groups: those which have decided against the agreement and those which have not yet passed upon the question.

In the *first* group, viz. those States which have decided that the agreement is *not* a legally enforceable contract, it is clear

[2] Cf. *The Legal Effect of Ante-Nuptial Promises in Mixed Marriages*, by the Rev. Robert J. White; The Catholic University of America: American Ecclesiastical Review, 1722 Arch St., Philadelphia, 1932.

that the decree does *not* apply *ad validitatem* to the granting of the dispensation.

In the *second* group are those States, numerically very large, where no judicial precedents have determined the legal status of the agreement. Though the unfavorable decisions in States of the first group would not bind the courts in the latter group, yet they would tend to influence unfavorably the latter courts deciding the question *de novo*. Such influence would certainly render the legal status of the agreement in these latter States doubtful. Hence in this second group as well, the decree does *not* apply *ad validitatem* to the granting of the dispensation.

It may be said here that an examination of all the American decisions fails to reveal a single case brought while both parties to the agreement were living. A critical appraisal of the adverse decisions reveals many factors, which if properly presented, would weaken the influence of those precedents. A growing respect for the rights of personality, as distinct from property rights, might well be the basis for future favorable decisions.

From a *legal* point of view, it is essential to bear in mind, as to the future, the absolute necessity for:

(1.) a clear and definite form of agreement in contractual form executed by both parties (even though such form be not canonically necessary);

(2.) distinguishing between the custody and the religious upbringing, which have not the same legal implication;

(3.) being careful to encourage the adjudication of deserving cases only;

(4.) and having the matter prepared and presented by competent legal advisors.

A second method to secure the enforceability of the ante-nuptial promises might be by statutory enactment. The political expediency of introducing such legislation is a matter for decision by each local Ordinary. However, it is suggested that such enactment might well be included in the general revision of statutes which occurs at regular intervals in nearly all the States.

In conclusion, it seems clear that until such time as the enforceability of the ante-nuptial contract is favorably estab-

lished by legal precedent or by statutory enactment, the decree of the Holy Office, 14 January, 1932, does not apply anywhere in the United States.

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FORMULA OF BLESSING OF ST. BLASE.

By a decree of 20 March, 1869 (No. 3196) the Sacred Congregation of Rites approved for the blessing of throats the following short formula: "Per intercessionem B. Blasii liberet te Deus a malo gutturis. Amen." Accordingly, THE ECCLESIASTICAL REVIEW for March, 1914, and *The Priest's New Ritual* edited by Father Paul Griffith, recommended to the clergy the use of this short blessing.

But this concession was revoked on 1 February, 1924, by another decree of the same Congregation of Rites: "Adhibeatur ubique oratio et formula Ritualis Romani" (No. 4387, ad 2).

Now in the various editions of the official *Rituale Romanum* there has never been any other formula given but the long one, as follows: "Per intercessionem sancti Blasii, Episcopi et Martyris, liberet te Deus a malo gutturis, et a quolibet alio malo. In nomine Patris, et Filii, ✠ et Spiritus Sancti. Amen."

This is a long prayer, which would make the blessing of throats last for hours in large parishes where many people wish to have their throats blessed. Perhaps our American Ordinaries will ask for an indult reinstating in their dioceses the use of the short form. They have not yet obtained this permission.

PROCESSION ON CANDLEMAS DAY AND PALM SUNDAY.

Qu. Does the usage of the Ritual of Benedict XIII for the ceremonies of Candlemas Day and Palm Sunday permit the omission of the procession prescribed by the Rubrics of the Roman Missal? It has come to my knowledge that this omission occurs in certain churches.

Resp. In 1724, Pope Benedict XIII issued a "Memoriale Rituum pro aliquibus praestantioribus sacris functionibus per-

solvendis in minoribus ecclesiis parochialibus". This document considers the ceremonies of six days in the year only, namely, the blessing of the candles and the procession on Candlemas Day, the blessing and distribution of the ashes on Ash Wednesday, the blessing of the palms and the procession on Palm Sunday, and the ceremonies of Maundy Thursday, Good Friday, Holy Saturday.

The "small churches", "minores ecclesiae", for which this ceremonial was given, are those in which it is not possible to celebrate these functions with the assistance of deacon and subdeacon, of several clerics or servers, and competent choir. The rites described in the document are simplified for the case of a celebrant and three or four servers only. On at least three occasions the Sacred Congregation of Rites has declared that this ceremonial must be carefully followed. (See decrees 2915 ad 1, 2970 ad 5, 4049 ad 1.) It is not lawful to simplify more than it does the ceremonies of the six days mentioned above. No priest has the right to suppress the procession prescribed even by this ceremonial on Candlemas Day and on Palm Sunday.

PRIEST'S COFFIN OPEN OR CLOSED AT OBSEQUIES.

Qu. Which is the more rubrical at the funeral of a priest, to have the coffin open or closed during the Mass? I have seen both.

Resp. The rubrics of the Rituale Romanum and those of the Missal neither oppose nor encourage the various local customs according to which at the funeral of a priest the coffin is opened or closed during the Requiem Mass. The diocesan Ordinary may therefore enact statutes which would secure uniformity in this matter.

WHY A PRIEST IS BURIED WITH HEAD TO ALTAR.

Qu. What are the reasons why a priest is buried facing the West?

Resp. The Rituale Romanum (edition of 1925), in its Titulus VI, Caput L, No. 18, gives the following rule: "Corpora defunctorum in ecclesia ponenda sunt pedibus versus Altare majus; vel si funerentur in oratoriis aut capellis, ponentur cum pedibus versis ad illarum altaria: quod etiam pro situ et loco fiat in sepulchro. Presbyteri vero habeatur caput versus altare."

Whether in the church during his funeral service, or in the cemetery in his own tomb, a priest must lie with his head toward the altar (it will be toward the East if the church has the traditional orientation). The reason for this rubric is obvious and most touching, viz. a priest has been ordained principally to say Mass: "Oportet Sacerdotem offerre," says the Pontifical; even in his grave he should keep his head turned toward the altar where he has so often offered the Holy Sacrifice.

BLACK DRAPING OF CANDLESTICKS AND ANTEPENDIUM AT FUNERAL MASS.

Qu. Some priests have the candlesticks and front of the altar draped in black as funerals and on "All Souls' Day". An explanation from the REVIEW will help to secure uniformity of observance.

Resp. No rubric forbids or encourages the custom of having the candlesticks and front of the altar draped in black at funerals or on All Souls' Day. Yet if the Blessed Sacrament is reserved in the tabernacle of the altar at which the Requiem Mass is celebrated, the antependium of the altar, the canopy of the tabernacle and the hangings of the candlesticks should not be of black but of violet color (*Matters Liturgical,* edition of 1931, No. 74).

HOLDING ROSARY FOR INDULGENCES.

Qu. Please tell me if it is necessary to use the beads in saying the Rosary before the Blessed Sacrament—in a church—to gain the indulgence granted. Without the beads, the ordinary indulgences are not gained, I suppose. But my inquiry is merely about this particular indulgence, the one mentioned in the REVIEW, Vol. 85, page 85.

Resp. By his Apostolic Letter "Ad Sancti Dominici", dated 4 September, 1927, Pius X granted a plenary indulgence "omnibus et singulis christifidelibus . . . ante Sacratissimi Corporis Christi Sacramentum . . . tertiam B. Mariae Virginis Rosarii partem devote recitantibus, quotiescumque id egerent . . ."

No further prescription is given concerning the manner of reciting the Rosary, or about the necessity of holding the beads in one's hands. Therefore the common rule holds good (even in this case), as clearly given in Tanquerey's "Tractatus de Indulgentiis," edition of 1930, p. 368: "Rosarium constare debet quinque, decem aut quindecim, non autem sex decadibus. Inter orandum, manu teneri ac volvi debet. Sed quando in communi recitatur, sufficit ut unus coronam in manu teneat ac volvat, dummodo ceteri, curis amotis quae attentionem impediunt, ei devote uniantur in recitatione rosarii."

USE OF FINGER RING AS ROSARY.

Qu. At the end of the article which Father Herbert Thurston wrote on "Rings" in the *Catholic Encyclopedia,* we read that "in more modern times rings have been constructed with ten small knobs or protuberances, and are used for saying the rosary". The question arises whether the indulgences ordinarily bestowed on beads of the usual chain form may be attached to such a ring as described above.

Resp. This question has been discussed and answered in the negative by a French writer of the nineteenth century, the abbé Ravier, in his book on indulgences entitled *La clef du trésor de l'Eglise,* page 365. Let us quote a few decisive lines: "On ne doit pas regarder comme un chapelet ces anneaux ornés de dix nœuds, avec une croix ou les symboles des trois vertus théologales sur le chaton, que portent des personnes pieuses et sur lesquels elles récitent leur chapelet. Ces espèces de chapelets-bagues n'ont jamais été approuvés par la Saint-Siège, et l'on ne peut leur appliquer les indulgences qu'on attache aux chapelets et aux medailles, . . . parce que, d'après une décision formelle de la Congrégation des Indulgences, on ne peut en attacher aucune à ces bagues."

This formal decision of the Sacred Congregation of Indulgences was issued 20 June, 1836. It declared that the indulgences granted for the recitation of the Rosary cannot be attached to rings. See the "Decreta Authentica Sacrae Congregationis indulgentiis sacrisque reliquiis praepositae ab anno 1668 ad annum 1882 edita jussu et auctoritate SS. D. N. Leonis PP. XIII" (Ratisbon edition), No. 257, 5° (pp. 232

and 233). "Possuntne applicari indulgentiae coronis seu annulis argenteis vel aureis, in quibus sculpti sunt globuli decem ad recitandum Rosarium, vel tertiam ejus partem?"—"Ad 5um: Negative pro indulgentiis Rosarii recitationi concessis." This decision has never been revoked nor modified.

Nothing is said in the new English edition of the *Raccolta* (Benziger Brothers, 1930) about rings with ten knobs used as rosaries.

FUNERAL DURING FORTY HOURS' ADORATION.

Qu. Father Carolus begins the Adoration of the Forty Hours on Sunday morning. Throughout the devotions he is assisted by a number of priests. On Monday morning a funeral is to be held in the church. Should the Blessed Sacrament be exposed at an early Mass and a veil be placed before It during the funeral Mass, or should the exposition follow the funeral Mass at the regular Missa pro Pace? What Mass should be said at the funeral services?

Resp. Requiem Masses are strictly forbidden during the time in which the Blessed Sacrament is exposed (except on All Souls' Day, when the color of the vestments is violet; but this Mass can never be celebrated at the altar of exposition). (See Decrees of the Sacred Congregation of Rites, Nos. 3357 and 3177.)

In the United States a rescript dated 24 January, 1868, allowed that the Forty Hours' Adoration might be discontinued during the night. Accordingly, on the early morning of the second or third day, before the Blessed Sacrament is exposed again, a funeral Mass may be sung, which will be the usual Mass "in die obitus". Later on, the Blessed Sacrament may be exposed, and the Mass pro Pace, or the Mass of Reposition, celebrated.

Ecclesiastical Library Table

RECENT THEOLOGY.

Considerable attention has been devoted in recent ecclesiastical periodicals and books to the problems of fundamental theology, such as the grounds of credibility, the process of faith, the Church, the evolutionary hypothesis, etc. An interesting series of articles appeared in the April, July and October issues of the *Dublin Review* for 1932, in the form of a symposium on "The Value of Contemporary Apologetics". The participants were Mr. Montgomery Belgion, Dr. Edwyn Bevan, Mr. Michael De la Bédoyère and Dom John Chapman, Abbot of Downside. The two former pointed out what they consider the faults of the apologetic methods used by the Catholic theologians at the present day, while the two latter upheld in general the sufficiency and the effectiveness of these methods.

Mr. Belgion makes his chief theme the complaint that Catholic apologists are too prone to view their subject from the Catholic standpoint rather than from the standpoint of those whom they wish to convince. He believes that the evidence offered in proof that miracles have occurred is not sufficiently cogent to carry conviction to the non-Christian inquirer. He objects to the manner in which Catholic apologists assert that they alone possess the fulness of religious truth; and as examples of difficulties that might be raised against this claim he adduces, first, the fact that many persons are permitted by God to live and to die without any knowledge of Christianity, and second, the fact that many sincere non-Christian inquirers remain unconvinced by the arguments of Catholic apologists.

Mr. De la Bédoyère, replying to Mr. Belgion, claims that the latter over-estimates the scope of apologetics. The task of the apologist is not to convert his hearers and readers, but merely to show them the reasonableness of belief, so that those who are interested in the Church may not be repelled by intellectual absurdities and contradictions. Many other factors must enter into the conversion of a person, especially his own good will and the grace of God. Mr. De la Bédoyère scores

some telling points, but unfortunately he shows a tendency to minimize the importance of the intellectual motives of credibility, when he states that comparatively few souls are brought to accept the Church by rational apologetic.

Dr. Bevan, an Anglican, avails himself of the opportunity of stating what he considers the principal objections to the Catholic Church in the eyes of Anglicans, and the chief obstacles to their conversion to Catholicism. These he summarizes under three heads: (1) certain doctrines of the Catholic Church, especially those that seem at variance with the form of Christianity proposed by the New Testament, and those that are repellent, such as the doctrine of eternal punishment; (2) the part played in the world during past centuries by the Catholic Church, or by persons claiming to represent the Catholic Church, and especially the policy of keeping the people in ignorance and of crushing movements for political advance; (3) the modes of devotion and of public worship employed by the Catholic Church—for example, the rococo architecture of many churches, sentimental and tawdry images and pictures, the elaborate ceremonial of the Mass. Dr. Bevan is of the opinion that the Church would make more converts if, for the benefit of "Quaker-minded" persons, she would permit a form of the Eucharistic Sacrifice without any ritual embellishments, celebrated by a priest in his every-day garments, using a plain table as an altar.

Dom Chapman's paper is in great part a reply to Dr. Bevan's article. To the complaint that certain doctrines of Catholicism are repellent he rejoins that the object of our faith is not to be determined by what we like or dislike, but by the revelation of God. In response to the objection that Catholics are committed to constricted forms of devotional expression, he shows that the members of the Church enjoy far greater freedom in this respect than Dr. Bevan implies. According to Dom Chapman the principal reasons why there are not more converts to the Catholic Church are the disedifying lives of some Catholics, the onerous moral obligations connected with membership in the Church, the spirit of prejudice and of nationalism, the scarcity of priests to labor for the spread of Catholicism, and the inscrutable mysteries of man's free will and of God's grace in the transition from the intellectual

acceptance of the motives of credibility to the act of divine faith in the doctrines of Catholicism.

In a final paper Mr. Belgion suggests a method that he thinks might be employed to advantage by the Catholic apologist of the present day—a truly unique method, in that it has its inception in agnosticism! It is idle, he says, for the apologist to seek to demonstrate to the inquiring unbeliever that God exists or that the Catholic Church alone is in possession of religious truth. The line of argumentation to propose to such an inquirer, Mr. Belgion believes, should start with the principle — which cannot reasonably be doubted — that he possesses free will. It behooves him therefore to choose some theory of life. Now, the theory of life offered by the Catholic Church is the only acceptable one; therefore it is to be accepted. To prove the all-important minor of this process of demonstration, Mr. Belgion asserts that it is impossible to suppose that the notion of the Divine sprang from men's imaginations, so that a religion that is real must have come from God. To the natural question, how this line of argumentation proves that Christianity should be accepted rather than Buddhism or Mahommedanism, Mr. Belgion naïvely answers that for one living in Christendom, the normal thing is to choose Christianity for his religion. At any rate, he insists, it is impossible for one *on the outside* to decide that any one of the great religions possesses the truth, and so, the inquirer is to be induced to accept Christianity, not because it is demonstrated to be true, but simply on "faith".

In a concluding note, the editor of the *Dublin Review,* Mr. Algar Thorold, endeavors to dissipate some of the false impressions that may have been created, especially by Mr. Belgion's papers, and enlarges on the utter inadequacy of the apologetic method which that gentleman suggests.

It is very doubtful if any good is accomplished when a professedly Catholic periodical opens its pages to the exposition and defence of views entirely out of harmony with the teachings and the traditions of the Catholic Church, even though a reply from the Catholic standpoint is subjoined. The Catholic Church has no fear of any objections brought against her doctrines; but there are many members of the Catholic Church not sufficiently versed in philosophical and theological

niceties to perceive the fallacies and inaccuracies that almost invariably creep into non-Catholic religious elucidations. For example, in Mr. Belgion's first paper it is stated that one method employed by Catholic apologists to account for the many persons who live and die outside the pale of Christianity is the supposition that all such human beings lack the potentiality of attaining to supernatural beatitude, but at death are given a natural happiness. The ordinary Catholic reader would get the impression that such a supposition is quite commonly broached by Catholic apologists; but it would be enlightening if Mr. Belgion would tell us what theologian of any standing he can cite for such a view.

In the *Dublin Review* for July, Mr. Selden P. Delany—formerly a prominent Anglican clergyman, now studying for the priesthood in Rome—writes on "Leadership, Home and Freedom". The article is an enthusiastic description of what the author has found in the Catholic Church—an intelligent and impressive leadership, a homelike spirit, and above all, an extensive intellectual freedom.

A striking antithesis to this avowal of Mr. Delany is the testimony of Dr. Heiler, one of the leading Protestant scholars of Germany, who complains in the *Hochkirche* for July and August of the continued persecutions he has had to sustain from his coreligionists. He concludes with the remarkable admission that it is being proved by a *reductio ad aburdum* that Protestantism offers less religious freedom than Catholicism.

"Versuchung zum Katholizismus" — Temptation to Catholicism—is the title of an article by the Rev. F. Pieper, S.J., in the September issue of the *Stimmen der Zeit.* It is a commentary on an article under the same title in the Lutheran *Kirchenzeitung* for 1932 by a Dr. Dosse, who strives to analyze the "temptation" to which many Lutherans are succumbing nowadays by joining the Catholic Church. To explain this tendency he finds in Catholic teachings and devotions a remarkable adaptation to the innate yearnings of human nature, which renders conversion a very satisfying process. Father Pieper's answer is, that although there are certain features of Catholicism that appeal to human nature, yet basically our religion is naturally repugnant, so that the theory of Dr. Dosse does not provide an adequate explanation of the numerous conversions which are taking place in Germany.

An extensive familiarity with the writings of St. John Chrysostom is manifest in the two articles " De Corpore Christi Mystico et Actione Catholica ad Mentem S. Joannis Chrysostomi " by the Rev. S. Tromp, S.J., that appear in the *Gregorianum,* 1932, II and III. With numerous citations the writer shows that the eminent Eastern Doctor had attained to a precise and well-ordered concept of the duty of the laity to coöperate with the hierarchy in the work of the Church—a concept based on the doctrine that all are members of Christ's Mystic Body, and that every member of a body must coöperate in its functioning. The Saint explains in detail the manner in which the laity are to assist the clergy, by taking an active part in liturgical functions, by performing works of charity, by advising the priests and bishops, and particularly by teaching the doctrines of Christianity in word and by example. Father Tromp has indubitably proved his main thesis—that the idea of Catholic action so emphatically inculcated by recent Popes is identical with that preached by St. John Chrysostom fifteen centuries ago.

The interesting and complex problem, what precisely provides the basis of certainty in the act of faith, is the subject of two lengthy articles by the Rev. F. Schlagenhaufen in the *Zeitschrift für Katholische Theologie,* 1932, III and IV. The author recapitulates the various theories proposed by the most prominent theologians during the last four centuries. The tendency of the " old school " which held sway until the middle of the seventeenth century was to emphasize the part taken in making the act of faith certain by the impulse of the Holy Ghost, moving the intellect to assent to the truths of revelation. However, since the seventeenth century—partly as a reaction against the subjectivism of Protestantism—there has been an ever-increasing tendency to stress the objective value of the truths of faith to win the assent of the intellect through the medium of the motives of credibility, as a *conditio sine qua non.* Some of the older school attributed only probability to the motives of credibility; whereas the theologians of the more recent school agree that certainty of the fact of revelation is provided by the criteria, some even going so far as to ascribe reductively metaphysical certitude to the grounds of credibility.

The importance of theology as an accessory of apologetics is now recognized by all Catholic scholars, although Catholic works on this subject are exceedingly rare. A recent French work on this subject is worthy of notice—*La Semaine Internationale d'Ethnologie Religieuse* (Paris, Geuthner). It is an account of the fifth "ethnological week", held in Luxemburg in 1929, the moving spirits of which were Father Schmidt, S.V.D., curator of the new Lateran Museum in Rome (and author of *Origin and Growth of Religion*), and his assistant, Father Koppers. The *Civiltà Cattolica* for 3 September comments at length on two conferences given during the "week" by Father Koppers, in which he demonstrated, against the theories of modern materialists, that the primitive form of marriage was monogamy, and that the principal function of the original civil society was to protect and to preserve the family.

A discussion has been going on in the pages of the *Irish Ecclesiastical Record* between Dr. E. C. Messenger and Dr. M. J. Browne. The point at issue is the attitude of the Church toward the so-called "mediate animation" theory, defended by Dr. Messenger in his recent work *Evolution and Theology*. This theory, favored by most of the medieval scholars, teaches that the human embryo is first animated by a merely vegetative soul, then by a sensitive soul, and only several weeks after the beginnings of life by a rational soul. Reviewing Dr. Messenger's book in the May issue of the *Irish Ecclesiastical Record,* Dr. Browne objected to the statement that the Church has left entirely open the question of the time of rational animation of the human fetus, and in support of his objection adduced the doctrine of the Immaculate Conception—*in primo instanti suae Conceptionis*—and canon 747 which prescribes that every abortive fetus, at whatever time it be brought forth, shall be baptized *absolutely* if it is certainly alive. These pronouncements, Dr. Browne believes, show that the Church favors the theory of "immediate animation", according to which the fetus is informed by a rational soul from the first moment it begins to live.

In the September issue, Dr. Messenger defended his opinion by arguing that, (1) the "first instant of conception", in which, according to Catholic doctrine, Mary was sanctified,

means the first moment of her *passive* conception, or the first instant when *rational* life is present, whenever that may be; (2) the aforesaid canon can be interpreted in the sense that the fetus is to be baptized absolutely if it is certainly alive *with rational life.*

In the November number Dr. Browne replied that the argument from the doctrine of the Immaculate Conception is to be sought, not precisely in the words of the definition, but in the fact that the Church celebrates as the day of Mary's sinless and passive conception, the eighth of December—nine full months before the feast of her birth. To Dr. Messenger's interpretation of the canon in question, Dr. Browne adduced several apparently sound arguments, tending to the conclusion that the Church, while allowing a person to hold the doctrine of mediate animation in theory, prescribes that in practice the opposite be held when there is question of the baptism of a fetus *quocumque tempore editi.*

It would seem that Dr. Messenger is correct in arguing that the doctrine of the Immaculate Conception cannot be regarded as giving positive approbation to the "immediate animation" theory. But his interpretation of canon 747 seems an unwarranted stretching of the Church's legislation. We cannot agree with his statement that, so far as the Code is concerned, there is no obligation whatever to baptize an abortion which is less than six weeks old; for even his own principle of interpretation, applied to the second clause of the canon, would demand the conditional baptism of such an embryo.

A sympathetic attitude toward Dr. Messenger's book is manifested in an article entitled "Transformisme et Philosophie" by the Rev. E. Brisbois, S.J., in the *Nouvelle Revue Théologique* for July-August, 1932. The writer agrees that Dr. Messenger has proved his main thesis—namely, that the evolutionary hypothesis does not conflict with Catholic theological teachings. Father Brisbois goes even further, by endeavoring to prove that the theory of evolution is quite in harmony with the traditional Catholic philosophy. He takes exception to those who regard it as a Catholic metaphysical principle, that no living being can produce a being specifically superior to itself, apart from a miraculous intervention of Divine Providence. On the contrary, he says, Catholic phi-

losophy recognizes in every creature a relation of finality with respect to beings of a higher order. Thus, St. Thomas avers: "Sunt ergo elementa propter corpora mixta, haec vero propter viventia, in quibus plantae sunt propter animalia, animalia propter hominem; homo enim est finis totius generationis."[1] Now, since there is a parallelism between the purpose of a being and its active powers, it is quite consistent with Catholic philosophy to hold that the generative faculties of a being may contain the radical potency to beget a being of a higher species than itself. This would indeed require a *special* concurrence of God, of a higher type than His ordinary coöperation with created activities, but it would not be of a *miraculous* character. Father Brisbois believes it possible for even the human body to have evolved in this manner from a lower form of animal life.

Under the heading "Can Darwinism be Revived?" in *The Month* for November, Guy Brinkworth comments on the recent work of J. Haldane, *The Causes of Evolution.* While praising the evidences of painstaking scientific research with which the book abounds, Mr. Brinkworth skilfully points out several vital defects, especially flaws in logic. For example, in reference to the fossil remains that have excited such great interest in recent years, Mr. Haldane asserts: "In view of their existence, it is somewhat ridiculous to talk of the missing link. Their striking efficiency as links is shown by the fact that opponents of man's animal ancestry have not been able to decide among themselves whether they are to be regarded as the remains of apes or men." Mr. Brinkworth's comment is: "Supposing that experts could not make up their minds as to whether some fossil remains were those of a man or of a woman, would it in any way follow that they are the remains of some intermediate sex?"

Two articles on the Hexaemeron in the *Clergy Review* for July and August by the Rev. E. Sutcliffe, S.J., emphasize the principle that the inerrancy of the Bible does not exclude the possibility that the sacred writers described the creation and the constitution of the physical universe in conformity with appearances rather than with actual facts. Hence, we need not trouble ourselves trying to establish harmony between the

[1] *Contra Gentes*, III, 22.

Scriptural narrative of the creation of the world in six days and the findings of modern geology and astronomy. The purpose of the hagiographer was to teach men that all things in the universe were created by God, and that material creatures are good. To convey this lesson in a more impressive way than could be achieved in a single sentence, the sacred writer chose an artificial and artistic way, presenting the creation as a drama in six successive scenes, which were not intended to correspond to the chronological order. Father Sutcliffe describes this method of interpreting the Hexaemeron as "historico-artistic" or "historico-logical".

During the year 1932 three excellent works on God have been published in the French language. In *Études sur le Problème de Dieu dans la Philosophie Contemporaine* (Paris, Vitte), the Rev. E. Jolivet, professor in the Catholic University of Lyons, presents a searching criticism of the ideas about God that prevail in contemporary French philosophy, especially in the works of Brunschvieg, Parodi and Ruyssen. While exposing the defects of their systems, Père Jolivet does not hesitate to praise what is good. *La Trinité; Histoire, Doctrine, Pieté* (Paris, Bloud et Gay) by the Rev. V. Breton, O.F.M., treats the mystery of the Holy Trinity from the historical, theological and devotional standpoints. In *La Providence et la Confiance en Dieu* (Desclée) the learned Dominican Father Garrigou-Lagrange applies the principles of faith concerning Divine Providence to the practical problems of life and draws therefrom some consoling conclusions regarding the exercise of confidence and of charity.

An echo of the Thomist-Molinist controversy of three centuries ago forms the subject of a posthumous work by the Rev. X. M. Bachelet, S.J., entitled *Prédestination et Grace Efficace; Controverses dans la Compagnie de Jésus au temps d'Aquaviva* (Louvain, Museum Lessianum, 1931). The work centres about the decree of Father Aquaviva, the General of the Jesuits, promulgated in 1613, commanding the professors of his order to teach the doctrine of Bellarmine and of Suarez concerning predestination and efficacious grace in preference to that of Lessius. This decree remained in force for many years, but, as Father Bachelet narrates, the principles of Lessius gradually triumphed, and to-day his doctrines constitute the common teaching of the Jesuits.

What may be the inauguration of a discussion of far-reaching importance regarding the mysterious problems of predestination and final grace is an article under the heading "Endurcissement Final et Graces Dernières" by the Rev. P. Glorieux in the *Nouvelle Revue Théologique* for December 1932. According to the doctrine of St. Thomas (e.g. *Compendium Theologiae,* c. 184), the will of man, after the separation of his soul from the body, is immutably set either in good or in evil; and upon his act of election, either toward God or away from Him, depends man's eternal lot, either in heaven or in hell. Now, when exactly is this irrevocable decision made? Father Glorieux believes that this all-imporant choice takes place *when the soul is already separated from the body*—when, free from the trammels of the flesh, it clearly perceives that God is its ultimate end, and that it should choose Him above all other things.

As is evident, this opinion has momentous consequences, the most important being that, in this supposition, a soul could even leave the body in the state of mortal sin, and yet, by turning to God in the first moment of its separation, could attain to justification and salvation. For, in addition to its natural knowledge and power of choice, the soul at such a moment would receive from God illuminations and inspirations to aid it in choosing the divine goodness as its ultimate end. Moreover, this view would offer some explanation how grace and salvation can be available to those that have not had the opportunity during life of coming to the knowledge of the Christian revelation. To the objection that naturally presents itself—that this view would seem to beget the conclusion that every one will be saved, no matter how evil his life has been, since the soul in such circumstances will naturally turn to its true final end—Father Glorieux replies that the evil habits persevering in the soul from its earthly life will impel it (though not with necessity) to turn away from God even in that moment of penetrating discernment. Many of the angels sinned, despite their keen understanding and abundant helps of grace—why then could not the same be possible in the case of some separated souls, especially those that are strongly inclined to evil from long years of sin? But on the other hand, the efficacy of prayers and sacrifices offered for sinners

by relatives and friends will then be realized in the form of special graces, urging them to turn to God in that moment on which their state for all eternity will depend. This view of Father Glorieux is very consoling, but it is not free from grave theological difficulties.

A noteworthy contribution to sacramental theology is a study of the doctrines of Hugh of St. Victor on the efficacy of the sacraments—*Die Wirksamkeit der Sacramente nach Hugo von St. Viktor* (Freiburg, Herder, 1932)—by the Rev. H. Weisweiler, S.J. Since Hugh was one of the pioneers in this theological field, his doctrine exerted a marked influence on the Scholastics of later centuries. Father Weisweiler proposes as the basis of Hugh's system two principles—that the sacraments are vessels of grace, and that through the sacraments Christ sanctifies the members of His mystic Body. These ideas are a development of the doctrines Hugh himself received from Anselm of Laon and William of Champeaux. Father Weisweiler argues that the first of these principles was in harmony with the doctrine later defined at Trent, that the sacraments confer grace *ex opere operato;* but this can be doubted, since the idea of a *vessel of grace* is not easily identified with the idea of a *cause of grace.* As is to be expected, some of Hugh's opinions are no longer tenable. Thus, he taught that a person who denies the doctrine of the Holy Trinity cannot baptize validly; but on the contrary, one who believes, but omits mention of one or even of two Persons in the form, confers the sacrament. He also taught—by overemphasizing the above mentioned second principle, as it would seem—that the priestly absolution remits only the eternal punishment due to mortal sin, the sin itself being forgiven directly by Christ. He seems to have considered the state of grace unnecessary for the fruitful reception of Extreme Unction.

A Lutheran professor, Dr. T. Bruce Birch of Wittenberg College, Ohio, has edited the *De Sacramento Altaris* of William of Ockam, in Latin with an English translation. It is an acknowledgment of the influence exerted on the doctrines of Luther by the Nominalistic teachings of Ockam.

That the schismatic priests of the Orient validly administer the sacrament of Penance even when the penitent is not in

danger of death—for then they certainly possess this power—is now quite commonly admitted by theologians. The chief difficulty in the way of this view is that these priests, being separated from the body of the Church, are presumably deprived under ordinary circumstances of the jurisdiction necessary for the valid conferring of this sacrament. The usual response is that in virtue of canon 209 the Church supplies jurisdiction to these priests because of the "common error". Writing in the *Clergy Review* for October, the Rev. E. J. Mahoney finds this explanation deficient, on the score that this canon, in accordance with the general principle of the Code's extension laid down in canon 1, would seem to apply only to the Western Church. Dr. Mahoney's own solution is that the Church, because of her solicitude for souls, has never deprived the separated bishops of the East of the power to exercise and to delegate sacramental jurisdiction. He applies an analogous explanation to the sacrament of Confirmation conferred by the schismatical priests, delegated as extraordinary ministers by their own bishops.

An interesting article on "The Commutation of Penances in the Celtic Penitentials," from the pen of the Rev. Gerald Mitchell, D.D., appears in the *Irish Ecclesiastical Record* for September 1932. The writer narrates that the practice of commuting canonical penances — a foreshadowing of the practice of granting indulgences—was in vogue in the Irish Church as early as the sixth century, several hundred years before it appeared in other parts of Europe. To the accusation that there was a prevalent abuse of accepting money offerings as a substitute for the canonical penances, Dr. Mitchell replies that the intimate union of Church and State brought the idea of money into the penitential statutes. For, the civil law demanded a fine in punishment for certain crimes, and this was often stipulated in the same legislative enactments with the canonical penances. However, the money offered did not—ordinarily at least—take the place of the canonical penance, but was demanded as the State's compensation over and above the penance enjoined by the Church. The nature of the "easier" works into which the more severe penances were sometimes commuted reveals the austerity of the early Celtic Church. Thus, one of the substitutes for a

year's penance was to spend three days and three nights with a dead body in a sepulchre, without food, drink or sleep.

In *Divus Thomas,* 1932, p. 197, the Rev. P. Castagnoli, C.M., discussed the attitude of the Council of Trent, particularly in its twenty-third session, toward the controverted question of the essence of the sacrament of Holy Orders. He asserts that the majority of the bishops favored the opinion that the essential matter of this sacrament is the conferring of the instruments; yet in their decisions they did not intend to favor any one of the several Catholic views on this subject.

The Rev. C. Roberts, D.D., contributes to the *Australasian Catholic Record* for October 1932 a paper on the relation between the episcopate and the presbyterate. He prefers the opinion, common among theologians since the time of St. Robert Bellarmine, that the episcopate is a distinct sacramental order, and not a mere extension of the presbyterate, as the older Scholastics believed. He admits however that a person is still free to defend the latter view. He likewise holds that the episcopate cannot be conferred validly on one who does not possess the presbyterate. His answers to historical difficulties connected with this last point do not seem convincing. The Rev. Thomas Gerster, O.M.Cap., has written a brief treatise on the doctrine of St. Bonaventure on Purgatory — *Purgatorium juxta Doctrinam Seraphici Doctoris S. Bonaventurae* (Turin, Marietti, 1932). It manifests the latitude of opinion permissible to a Catholic regarding the purgative state of the other life. Unlike St. Thomas, who held that the venial sins of a person that dies in the state of grace are forgiven the first moment after death, St. Bonaventure taught that the remission of these minor faults takes place only gradually in Purgatory. The Seraphic Doctor also adopted a more lenient view than St. Thomas regarding the gravity of the pains endured by the suffering souls, and even did not hesitate to speak of the joys of Purgatory.

In response to the appeal of the present Sovereign Pontiff, scholars are devoting themselves assiduously to the study of the doctrine, history and liturgy of the Eastern churches. A valuable addition to this field of research is *Glaube und Sacramente der Koptischen Kirche,* written by Dr. Clement Kopp, and published under the auspices of the Oriental Institute in

Rome. The author claims that the only substantial difficulty to the reunion of the separated Coptic church with Rome is the doctrine of the primacy of the Roman Pontiff. All other doctrines, including even Monophysitism, are of minor importance to the Copts, who now are about nine million in number, living principally in Egypt and in Abyssinia. There must be a vigorous spirit of faith in a church that has remained Christian despite the Mahommedan persecutions for 1200 years. Dr. Kopp informs us that at present a small band of devoted priests are striving to raise the educational standards of the clergy and to restore the original traditions of the church.

A number of small monographs on points of interest in the realm of the ecclesiastical sciences is being sponsored by the Gregorian University in Rome. To this collection the Rev. S. Tromp, S.J., has contributed the treatise *De Spiritu Sancto Anima Corporis Mystici*—an accumulation of citations from the early Greek writers—in the original Greek with a Latin translation—concerning the relations of the Third Person of the Holy Trinity with the Church. Father Browe, S.J., has enriched the series with a collection of the documentary testimonies of papal and synodal decrees, the writings of the Fathers, and monastic rules, concerning the practice of frequent Communion in the Western Church previous to the year 1000 A.D. The citations prove conclusively that the Church was always zealous in promoting frequent Communion among the faithful.

The Rev. F. De Groot, S.J., has added to his valuable works a *Conspectus Historiae Dogmatum,* embracing the period from the apostolic Fathers down to the thirteenth century. The thousand pages that make up the two volumes of this work might seem to belie its claim to be a "conspectus"; but one who is aware of the numerous details that must be included in even a schematic treatment of the history of dogmas will rather marvel how Father De Groot has managed adequately to cover the ground within such a compass.

A history of Modernism in France, and especially of its prime instigator, has come from the pen of the Rev. M. Lagrange, O.P., under the title *M. Loisy et le Modernisme* (Seine-et-Oise, Jovisy, 1932). The author is fully competent

to expound and to refute the doctrines of M. Loisy in the field of Scriptural studies. A similar account of Modernism in England is *Father Tyrrell and the Modernist Movement* (London, Eyre and Spottiswoode) by J. Lewis May. The work presents an impartial picture of its principal character. Mr. May's own solution of the sad history of George Tyrrell is that he never really absorbed the true spirit of Catholic faith.

Among new editions we note *De Poenitentia* by Father Galtier, S.J., and the masterly *Lehrbuch der Dogmatik* by the late Dr. Pohle, with the revisions of the Rev. Michael Gierens, S.J.

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Criticisms and Notes

THE LIVES OF THE POPES IN THE MIDDLE AGES. By the Rt. Rev. Monsignor Horace K. Mann, D.D. The Popes at the Height of their Temporal Influence, Innocent II to the Blessed Benedict XI, 1130-1305. Vol. XVIII. Boniface VIII to Bl. Benedict XI, 1294-1305. St. Louis Mo., B. Herder Book Co. 1932. Pp. viii+491.

By far the greater part of this volume is devoted to the biography of Boniface VIII. In life Boniface was an imposing figure and after more than five hundred years of discussion he still remains one of the great enigmas of history. He was a storm centre when alive, and even yet the mere mention of his name is the signal for conflict and controversy. He had opponents and detractors among his contemporaries and, like every strong ruler, he had friends and admirers. A similar division of opinion exists among those who have written about him. Monsignor Mann approached the discussion of his life and deeds with an open mind. He has not hesitated to set down the cruel and bitter things that were written by Boniface's enemies, but by this very frankness he has succeeded in ridding the worst accusations of most of their poison. That Boniface was a great Pope nobody will deny; but that his talents were employed in a manner to produce the largest benefits for the Church and society will, perhaps, remain for all time a matter of dispute. Even the best intentions of modern biographers will not destroy the effects of the rancor and bitterness of Dante's immortal lines or make the world forget his terrible picture of the sufferings of the Pope among the damned in the Inferno. The feelings aroused by Dante's Ghibelline hatred and malice will not be easily allayed by a calm consideration of the opinions of others among Boniface's contemporaries who relate his services for religion, education, and morals, and his efforts in the defence of Christianity against the Moslems and in the reörganization of the Church and the defence of Faith.

The pontificate of Boniface marks the close of the most glorious period in the history of the medieval Papacy and opening of the dire epoch of the Babylonian Exile and the Western Schism. His name is usually associated with both these periods, but the final verdict has not yet been spoken as to how far he was responsible for closing the one or opening the other. Because of his position and very largely because of his character and gifts, Boniface was involved in the affairs of all the nations of Christendom at a time when these nations were, themselves, in a state of transition and flux. Every

one of these nations made extravagant, and for the time, unjustifiable claims on the Church. Boniface was opposed to radical changes of any sort, and indisposed to surrender the time-honored prerogatives of the Church and the Papacy, and if he was harsh in his dealings with the rulers of his time, "he may be excused," as Monsignor Mann says, "for failing to see that the medieval conceptions of a united Christendom under the Pope and the Emperor were beginning to be abandoned and that the old order was doomed".

If Boniface is to be blamed for having failed to recognize the signs that a new order was impending, his opposition to the men who represented the new as opposed to the old, can readily be understood. While nearly every ruler in Christendom exhibited the restiveness that goes with a time of transition and while Boniface was ready to coöperate with all of them in most matters, he was confronted throughout his pontificate with the next to impossible task of satisfying the demands of the Colonnas in Italy and of Philip the Fair in France. That he won the enmity of these men is to his credit. They would have all or nothing, and Boniface's determination neither to compromise nor to surrender forced him to take an extreme attitude, which, unless it is examined in connexion with the circumstances of the time, can never be properly evaluated. Monsignor Mann is not partisan in his opinions. He finds nothing to censure in the measures taken by Boniface, though he is not effusive in his estimate of Boniface the man. In his relations with others Boniface was impulsive, haughty, rash in act and expression, and entirely too much given to seeking means to advance the fortunes of the members of his own family. Monsignor Mann's calm investigation should serve one useful purpose for English readers, namely, the burying of most of the calumnious and utterly groundless stories that have been repeated from generation to generation regarding Boniface's conduct toward Celestine, his unorthodoxy, and his shameful death. All these and many other such reports he proves to be utterly without foundation.

Only a few pages are devoted to the short pontificate of the Blessed Benedict XI. This holy man suffers, perhaps, because he was colorless and timid, and because he was far below the intellectual and administrative stature of his great predecessor. He lacked self-reliance to the extent that he did nothing without the advice of others, and sometimes he did nothing at all owing to the divergent party views of the factions among the cardinals.

This volume is among the best in this series of Lives of the Popes. Though the apologists for Boniface usually stand in need of apologists, themselves, the absence of open partisanship in this book will make any defence of Monsignor Mann entirely unnecessary.

CHURCH ARCHITECTURE. Building for a Living Faith. By Frank Brannach, Member of the Federation of Catholic Art and the Liturgical Arts Society. ("Science and Culture Series." Joseph Husslein, S.J., Ph.D., General Editor). Bruce Publishing Co.: Milwaukee, New York, Chicago. 1932. Pp. xxi+266.

The author of *Church Architecture* says: "In the beginning of the century a book on Church Architecture would have gone without readers" (p. 3). This is a hard saying and, possibly, is justified by the character of the artistic and liturgical tastes of the Catholic body, thirty years ago. It seems, however, that this arraignment of those of a generation past might have been qualified. It is not difficult to recall earnest and persistent efforts made by priests and laymen in the final quarter of the nineteenth century who pleaded, in season and out of season, for the reform of church music, the return of true church architecture, as well as study and observance of liturgical laws in regard to altars, vestments and ceremonies. Even though there might not have been at the time a common and generous appreciation of a volume so valuable and informative as *Church Architecture,* who will deny that those who asked for the right and the becoming in everything pertaining to the church structure, planted seed the fruits of which are in evidence to-day, in the rapidly-growing endorsement of the present liturgical movement and the demand both of priests and people that architects design structures that fulfil the purpose for which they are erected.

There are architects to-day who know their art; they design churches that stand up under the severest criticism. In addition, they know the liturgical laws in regard to altars, sanctuary, baptistery, sacristy, church furniture, vestments, vestment cases, stations, confessionals, etc. They visualize the church as a whole. Hence the fatal blunder is avoided of providing, in a haphazard sort of a way, altars, windows, pews, etc., after the building has been erected. It was not always so. Happily there is a change for the better. *Church Architecture* will help the forward movement, because it offers practical suggestions: it describes various styles of buildings, outlines the correct principles of church architecture and supplements this information with illustrations of some of the best specimens of Catholic church buildings in America. It is pleasant to read on page 29 a reference to the late John Comes, "who died while still in the midst of his splendid efforts to free Catholic Art from the shackles of inferiority." The reviewer endorses this timely tribute, for of his own knowledge he can testify that forty years ago Mr. Comes, comparatively young, had the spirit of a crusader in

his desire and effort to make Catholic churches of modern days worthy of the great traditions of the past.

Bishop Kelly's foreword and the preface by the General Editor form a fitting introduction to *Church Architecture.*

INTRODUCTION TO THE BIBLE. The Nature, History, Authorship and Content of the Holy Bible with commentated selections from the Various Books. By the Rev. John Laux, M.A., Instructor of Religion, Notre Dame High School, and Professor of Psychology, Villa Madonna College, Covington, Ky. With Introduction by the Rev. Carl J. Ryan, Ph.D., Dean of Teachers' College and Superintendent of High School, Cincinnati, Ohio. With Illustrations and Maps. New York, Cincinnati, Chicago, San Francisco: Benziger Brothers. 1932. Pp. 324.

Parts of the Bible are read to the faithful in the Sunday and feast-day gospels. They are an essential part of the daily Mass. Those in sacred orders, from the Pope to the Subdeacon, are obliged to read portions of the Bible as a part of the canonical daily prayer. The entire liturgical service of the Church is a chain of selections from this revealed Word of God. Hence numerous efforts have been made by learned divines to interpret the Bible. Yet these so-called Introductions, dealing for the most part with problems of exegesis, the growth and history of the canonical books, the so-called Apocrypha, with versions and traditional interpretation, are meant in great part for the special student. They do not appeal to the average intelligence of the Catholic lay reader.

Father Laux has had a different and more practical aim in view. His volume of little over three hundred pages defines and sets forth in simple language the main purpose, form, and authoritative tradition touching the Bible. He gives the books contained in the approved version, in chronological order, points out their credibility and integrity. After that each book is studied in its historical and prophetical aspects, so as to illustrate the truth of the Catholic Church based upon this foundation. There are at the end of the volume some excellent suggestions for the popular study of this important source of divine truth. Besides numerous illustrations there are geographical maps to aid the simple reader in the location of events. The book fully answers the prayer of the psalmist (Ps. 118): "Thy Word, O Lord, is a lamp unto my feet."

MEDIEVAL FAITH AND FABLE. By J. A. MacCulloch, D.D., Canon of St. Ninian's Cathedral, Perth, and Honorary Canon of the Cathedral of the Holy Spirit, Cumbrae. With a Foreword by Sir J. G. Frazer, O.M., author of "The Golden Bough." Marshall Jones Co., Boston. 1932. Pp. 345.

The title of this book is not well chosen. The subjects discussed in the seventeen interesting chapters it contains might more properly be described as Medieval Superstition and Fable. That there was much superstition in the Middle Ages cannot be denied, but that there was, in addition, and entirely distinct from the superstitions of the time, a faith that was both reasonable and edifying is equally certain. The book is entertaining, but its value might have been immeasurably increased had the author seen fit to make comparisons with the vagaries of thought which the present time has to offer. Such a method of procedure would have illustrated the permanence of some superstitions and the outcropping of others similar in character in a different social and intellectual environment. Many subjects are discussed in the first chapter, entitled, Survivals of Paganism. It was inevitable that paganism should linger on in remote country districts and in small villages because of the poor means of communication and because of the social dislocation caused by invasions and wars.

Great stress is laid on the common belief in Demonology in these times, but frequently the denunciations of the Christian moralists then is no more valid in proving a widespread belief in demoniacal influences than the frequent references to the "demon rum" or to the denunciation of playing cards as the "devil's prayerbook" are in our own times. Such statements in proof of the backward state of thought in the Middle Ages as: "People resorted to diviners to discover future events or went to magicians for remedies against disease or snakebite," mean little when compared with everyday happenings in our own times. The advertisements in our newspapers by crystal gazers, chiromancers, astrologers and spiritualists prove that human nature has not changed much in the course of the centuries. The dispensers of cures for snake-bite in some places in our own country had a following as large and just as credulous as the magicians of the earlier time. Carrying amulets or beads as protectives against disease had as much to recommend it as carrying a horsechestnut to ward off rheumatism. Astrology was widely cultivated in the Middle Ages even though the practitioners did not have the opportunities of reaching their devotees offered by daily newspapers and the radio. That dancing, especially round-dancing, came in for reprobation during the medieval period does not argue that

morals were much worse or that moralists were more restrained in their language.

The superstitions of the Middle Ages were not, of course, identical in all particulars with the superstitions of the present, but it is significant that nearly all the information we possess about them comes to us through condemnations of the church authorities and the denunciations of ecclesiastics. The chapters on Heretics, Miracles, Emotional Movements and the Goliards, are records of strange manifestations of popular beliefs, and merely show that the untutored and uncontrolled human mind pursues a strange form of logic when seeking the reasons for the most ordinary happenings. Emotional movements and manifestations, especially those of a religious character, as seen in the Middle Ages were no more extraordinary than those seen in camp-meetings and during revivals. The Goliards have no modern counterparts and, perhaps, the modern world is all the poorer for not having such picturesque rascals and vagabonds.

The Middle Ages do reveal many strange aberrations of religious feeling and expression, but nothing more bizarre than may be observed among the Holy Rollers, the Holy Jumpers, the Faith Healers, the Come Outers, the followers of Pastor Russell or of John Alexander Dowie. Even the piety of the Middle Ages would receive a shock from the letter of a nun in Pittsburgh who, after listening to the radio description of a football-game, wrote to one of the heroes of the encounter that, throughout the game she prayed: "Please, God, take the mud off Marchie Schwartz's shoes, so he can run faster than the Army boys". The Middle Ages, in any case, were not confronted with the problem of deëmphasizing football in colleges and convents. What is said in this book about the Middle Ages may be said about any other period in history. *Mutato nomine, de te fabula.*

CONTEMPORARY PHILOSOPHY AND THOMISTIC PRINCIPLES. By the Rev. Rudolph G. Bandas, Ph.D. Agg. ("Angelico", Rome), S.T.D. et M. (University of Louvain). With an Introduction by the Rev. J. S. Zybura, Ph.D. The Bruce Publishing Co., Milwaukee. 1932. Pp. viii+468.

Dr. Zybura's Introduction, entitled "The Perennial Vitality and Timeliness of the Philosophy of St. Thomas," is a treatise in itself, very comprehensive in its scope and equally positive in its defence of St. Thomas and the Neo-Thomists. The author has amassed a very exhaustive list of authorities, from whom he quotes very judiciously in support of his main thesis.

After a preliminary chapter on Fundamental Principles and a discussion of the relations of Science and Philosophy, Dr. Bandas proceeds to an examination of several of the more important philosophical movements or systems. He devotes separate chapters to Idealism and the New Realism, The Philosophy of Becoming, the Philosophy of Value, and he shows the wide range of his philosophical outlook in succeeding sections dealing with Religious Experience, Humanism, the Theistic Argument, the Nature of God, and Revelation and Dogma.

The programme he set himself was an extremely ambitious one, and he has compressed into his pages the results of very wide and varied reading. Any of the subjects to which he has turned his attention might easily have offered material for a volume as large as this. His object, however, was rather to give a general conspectus of the entire range of modern philosophical speculation than to make an exhaustive analysis of any particular movement or system. Naturally there will be many omissions in the treatment of such an extensive subject, but it is very much to be regretted that such an important phase of modern religious thought as that of Neo-Ritschlianism should have been passed over. It might very well have been considered in connexion with what the author has to say about Ritschl and the Ritschlians. The work is very well printed and contains an excellent Index of topics and one of proper names.

CHRESTOMATHIA BERNARDINA. By the Rev. Dr. Emeric Piszter, S.O.Cist., Prior of the Monastery of St. Godhard, Hungary. Taurini: Marietti. 1932. Pp. vii+391.

In the compilation of this book the learned prior has rendered an appreciable service to students and lovers of theology. He has threaded his way through the ponderous tomes of St. Bernard and extracted the best selections bearing on the fundamental truths of Catholic faith and morals. Accepting the usual division of General Theology, Special Theology and Moral Theology, the compiler has assembled from the saint's writings whatever topics fit these various headings. Since there is no commentary by the author the book is in the fullest sense the theology of St. Bernard systematized after the modern fashion. As most of the quotations are taken from the sermons of the saint, we have in place of the cold, stilted style of the schoolmen a richness of expression that betokens the poetic fancy of the sainted doctor. For this reason the book is all the more readable and consequently all the more serviceable for retreat and sermon material. Reading and studying this "fine gold" of St. Bernard one readily understands why we call him the "*Doctor Mellifluus*" and

why St. Thomas styles him the "*vas pretiosum, os aurium, totum mundum vino dulcedinis inebriantem*". Typical of Bernard's sublime thought and charming expression is his description of satan: "O Lucifer, qui mane oriebaris, imo non jam *lucifer*, sed *noctifer*, autem etiam *mortifer*, rectus cursus tuus erat ab oriente ad meridiem et tu praepostero ordine tendis ad aquilonem? Quanto magis ad alta festinas, tanto celerius ad occasum declinas." Passages such as this are common in most of the selections, and we cannot but express the hope that some scholar sharing Bernard's theologic mind and poetic fancy will render this book into English so as to make it available to a wider circle of readers.

LIFE OF THE VENERABLE ANNE OF JESUS, Companion of St. Teresa of Avila. By a Sister of Notre Dame. With a preface by Father Benedict Zimmerman. B. Herder Book Co., St. Louis, Mo. Pp. 327.

The name of Anne of Jesus is known to everyone familiar with the life of St. Teresa of Avila. Anne of Jesus was a marvellous woman in many ways. It was St. John of the Cross who said that she was endowed with talents not even second to those of St. Teresa. And her high degree of contemplation is attested by the same Saint, who wrote the famous explanation of his *Spiritual Canticle* at her request. Born in 1545, a deaf-mute, Anne unexpectedly regained her speech and hearing at the age of seven. In 1570, she entered the Convent of St. Joseph at Avila and for five years enjoyed the close company and confidence of St. Teresa. From her very entry into the Order, Anne became closely linked with the Teresian foundations. While a novice, she was chosen as one of the charter members of the foundation at Salamanca. Five years later, St. Teresa chose her as prioress of the new foundation at Veas and in 1581 she was sent to make the foundation at Granada. It was here that, on account of some misunderstanding, Anne became the recipient of one of those "terrible letters" from St. Teresa. The crisp language of the letter is an excellent example of how the Saint could rebuke in such a way that no resentment was felt. St. Teresa died in 1582, and four years later the foundation which she had desired to make at Madrid was accomplished and Anne became the first prioress. While here, she was entrusted with superintending the publication of the works of St. Teresa and was put under obedience to add to the Saint's *Book of Foundations*, the history of that of Granada.

The latter part of the book is taken up with the foundations of Carmelite convents in France and Flanders, in all of which Anne took the most prominent part. She had to encounter untold hard-

ships and there were almost insurmountable difficulties to overcome. Added to these were many physical sufferings and painful maladies that demanded heroic patience. At her death in 1621 there were Carmelite convents at Paris, Pontois, Dijons, Brussels, Louvain, Mons, and the Discalced Friars had settled in Flanders. Anne of Jesus was declared Venerable in 1878, and in 1885 the cause of her beatification was introduced. Nothing is now wanting but the approbation of certain miracles.

The author has gone to much trouble in making researches in different archives and has appended a short list of the more important books consulted. However, the result of this research is lost to a great extent owing to the absence of critical footnotes. The invaluable weight of authority which would have been thus added to the facts related should have outweighed the fear lest references in the text "might prove wearisome" (p. 316).

AMERICAN OPINION ON THE UNIFICATION OF ITALY, 1846-1861. By Howard Marraro. New York: Columbia University Press. 1932. Pp. xii+345.

With the solution of the Roman Question in February, 1929, it was only natural for historical minds to revert to the crucial years between 1846 and 1860 when the Italian upheaval created the question. Beginning with the discontent in the Papal States, the author pursues his story through the revolutionary outbreaks of 1848, the establishment of the Roman Republic necessitating the flight of Pope Pius IX, the reign of despotism in the two Sicilies, the creation of the Italian Confederacy and the final establishment of the Italian Kingdom by Victor Emanuel II in 1860. As the title suggests, the author aims at gauging the American opinion on these Italian events and as chief sources uses the American newspapers, magazines, government documents, personnal records of the time including biographies, letters, diaries and speeches. Indispensable as are these sources, it is to be regretted that the author makes no attempt to evaluate them, since the editors of those days, as indeed of all days, are not necessarily to be considered the spokesmen of the majority of their readers. Editors with this or that political trend or religious prejudice naturally seek to mold the opinion of their readers, but the opinion of the press in this or that locality is not always the opinion of the people, especially of the thinking classes. Nor is the press always correctly informed. As a matter of fact, the ex-priest Gavazzi who was notorious in denouncing Pius IX and his government of the Papal States deceived the press of America by giving it only the one side of his misfortunes abroad. Some comment, there-

fore, on the calibre of the papers quoted should have been given by the author.

Another regrettable feature of this book is that in its compilation Catholic papers and magazines were but seldom used. Among the outstanding Catholic sources of the time overlooked by the author might be mentioned: The *Miscellany*, founded by Bishop England in 1822 and continued to the Civil War; the *Catholic Telegraph*, of Cincinnati, 1931; the *Boston Pilot*, 1836; the *Pittsburgh Catholic*, 1844; the *Mirror*, of Baltimore, 1849-1908. Many other Catholic papers and magazines both in English and in other languages were published in the decade preceding the Civil War, and if quoted would give more balance to the American opinion on the affairs in Italy between 1846-1860. The story, however, is interestingly told and the summary at the end of each chapter is a most desirable feature.

Literary Chat

The Report of the Fourteenth Annual Meeting of the Franciscan Educational Conference (Vol. XIV, No. 14, Capuchin College, Brookland, D. C.) acquaints a reader with Franciscan research and educational work carried on to a degree that many may fail to appreciate. Articles, monographs and volumes listed as of 1931-32 occupy thirteen pages in the Report. The Conference consists of three departments — Classical, Philosophical and Theological. Many practical details concerning the physical plant of a college, equipment, curriculum and ideals are discussed in a way that has value for all who are interested in Catholic education.

The Iowa Catholic Historical Review for October 1932 contains interesting papers on Bohemian Catholics in Iowa by W. A. Dostal, the History of the Catholic Press of Iowa by Anne Stuart, and Europe's Pennies and Iowa's Missions by M. M. Hoffman.

One can hardly question the propriety of active clerical interest in international peace in view of the pronouncements of Benedict XV in 1917 and Pius XI in 1930. The Catholic Association for International Peace (1312 Massachusetts Avenue, N. W., Washington, D. C.) endeavors to stimulate the interest of American Catholics in this distressing problem and hopes for the action of Catholic affiliation on American public opinion. That the interest of Catholic educators in respect of international relations has been aroused is well indicated by the fact that in 36 of our colleges in the United States courses on international relations are conducted. Nine pamphlet publications, not including mimeographed material published by the Catholic Association for International Peace, are available at nominal cost and may be obtained by application to the office.

It would seem that the whole duty of the American citizen calls for his contribution to the making of public opinion concerning war and general international relations. In view of the fundamental moral questions involved and of the leadership of the Holy Father in forcing the discussion of war upon an authoritative moral basis, the full duty of the American Catholic can hardly stop short of an active interest. The Catholic Association for International Peace offers guidance here toward which no one should remain indifferent. The Most Rev. Thomas F. Lillis, Bishop of Kansas City, is Honorary President. Professor Parker Thomas Moon of Columbia University, New York, is President.

The problem of the existence of God has always worried the minds of men. Régis Jolivet in his *Études sur le Problème de Dieu dans la Philosophie Contemporaine* (Paris, Emmanuel Vitte, pp. 240) tells us that philosophers are studying this problem very seriously to-day. Modern philosophers, he says, are reacting against the conclusions that follow from the idealistic and positivistic philosophies of the last century. The idealists and positivists have given us pantheism and materialism. Jolivet has studied these reactions and gives the results in the present work, and also in another recent work on the philosophy of Le Roy. In the present book Jolivet studies the conclusions of three philosophers, Brunschvieg, Parodi, and Ruyssen. Brunschvieg has attempted to find a religion that will answer the needs of the day better than the medieval doctrine of God as the Author and Prime Mover of the universe. He builds up a spirituality without God. Parodi has arrived at a pantheism very similar to that of Spinoza. Ruyssen, the opponent of Parodi, establishes the need of a Supreme Being as the first principle of the universe and author of the spiritual and moral order. However, Ruyssen denies personality to the Supreme Being.

The author of the present book points out that there is no middle ground between atheism and theism. Adopt atheism, and all virtue, both individual and social, is gone. However, Jolivet is hopeful for modern philosophy because it is conscious of the falsity of idealism and positivism.

P. J. Kenedy & Sons of New York deserve well of all students of Sacred Scripture for republishing the fourth volume of *The Catholic Student's "Aids" to the Study of the Bible* (1932). The prediction of the *Month* for a cordial and widespread acceptance of Father Pope's "*Aids*" is realized in this second printing. The book needs no introduction. The main changes in the present edition concern bibliography. The new references will be chiefly noted in the 1926 edition on the following pages: 51, 59, 70, 220, and 270; in the chapters dealing with the Johannine and the Synoptic problems the bibliography is considerably enlarged. The index, too, is revised, to care for the new references incorporated into the notes.

Platonis Doctrina Circa Animam, by Joseph Souilhé, S.J. (Rome, Pontificia Universitas Gregoriana, 1932; pp. 82), consists of appropriate texts selected from the original Greek dialogues of Plato accompanied by a Latin translation. Father Souilhé has wisely made his selections from the Oxford text of John Burnet, whereas the Latin translation is that of Marsilio Ficino, amended by Schneider and Hirschig, of the Paris edition of Firmin-Didot. The compiler has added explanatory notes here and there. They are destined to elucidate the more difficult passages. The pages are so formed that the Latin translation appears immediately below the Greek text. This is a most convenient arrangement. The texts are grouped in five sections, treating of: the nature of the soul; its relation to the body; its parts; immortality; and the lot of the soul after death. One must admit that the choice of passages is felicitous indeed. They are largely from Plato's Phaedo, the Republic, Phaedrus, and Timaeus. We recommend this little work to all students of Greek philosophy. One should add that the present book constitutes No. 1 of the philosophical series of original texts and documents announced by the Gregorian University. We are happy to accord it a hearty welcome.

The Rev. Joseph Leonard, C.M., has published a translation into English of Abbé Armand d' Angel's work on Saint Vincent de Paul. (*Saint Vincent de Paul*, A guide for Priests; P. J. Kenedy and Sons, New York; pp. 287.) The author has culled from the fourteen volumes of the Saint's letters, writings and addresses a series of chapters on the personal life, duties and relations of the priest. These are of extraordinary interest and value. Two readings of the book lead to the conviction that it stands out in singular eminence in the great body of literature that deals with the priest

and his labors. The reader gains not only a fascinating picture of Saint Vincent de Paul himself, but also a most practical and inspiring insight into the meaning of the priesthood and its providential work in the sanctification of souls. Of course, it is the reader who makes a book. Read thoughtlessly by one who feels no need of its message, a book becomes futile. But the priest who reads this work with an honest desire to be helped by it will profit to an extraordinary degree by the insight which it offers into the personality of Saint Vincent de Paul and the marvelous common sense that it displays as regards practical details of priestly life.

The Saint himself is set before us as a man who combined mystical experience with extraordinary human sympathy and understanding; wide scholarship and cultural interests with restless zeal; the remoteness of the religious house with patient attention to the troubles and feelings of the simplest soul privileged to come into contact with him. We see the Saint at work as he deals with the anxiety and doubts of a colleague, as he consoles and directs those who come to him for advice and comfort. We find him displaying infinite patience to discover all of the mental and social elements in a spiritual problem, anticipating everything good in modern psychology as he unravels situations and helps the sufferer to meet them. At every step we find him self-effacing, never regarding "his own personal views as if they were God's", resourceful, firm, tender and satisfying. It is refreshing beyond measure to find Saint Vincent at the apex of sanctity telling the priest how to conduct himself in a drawing-room, how to converse with men, women and children, while avoiding a shallowness and worldliness so often apparent in social life. We are lifted to the heights of a heavenly vision as we read, and we find the Saint making the prompt payment of bills an expression of justice and charity and thereby dignified. We see the priest as a leader to whom ways of arrogance are forbidden, as an authority in spiritual matters who is yet humble, open-minded and self-effacing.

The claims of Liturgy, of prayer, clerical studies, preaching, spiritual direction, education, fellow priests, family, servants and employees, society and business are interpreted with a sureness of touch, understanding and imagination that could hardly be excelled. The translator has rendered an outstanding service to the priesthood. One can but hope that this work will enjoy a circulation equal to its extraordinary merit.

One of the happiest experiences of a parish priest is that of discovering and encouraging vocations to the priesthood. Recent instructions from Rome call attention to this aspect of the ministry. The work is greatly helped when a pastor maintains constant and friendly interest in the seminarian. An illustration of the way in which this may be brought about will be found in a little volume that has just issued from the press of the Stratford Company, 289 Congress St., Boston. (*The Secular Priesthood*, by the Rev. George J. Donahue; pp. 223). The work consists of a series of short letters to a seminarian by his pastor friend "against the warmer background of clerical friendship". The letters should be read as taking for granted and supplementing systematic training in the seminary.

Another work comes from the gifted and restless pen of Father C. C. Martindale, S.J. (*The Words of the Missal*; The Macmillan Company, New York; pp. 224.) It may be well to let the author describe his own purpose. "The method of this book, then, is quite simply to take a few of the words which come often in the Missal so as to be in a certain sense 'favorite' words in the Liturgy, or else, other words that we might not notice; to collect several instances of their use (for isolated instances prove little; many exercise a cumulative effect); and then, as it were, to worry them to an extent that may even appear exaggerated — but it may serve that intermediate purpose mentioned above, and crush a kind of juice of meaning out of them which should be valuable. Certainly no reader would be expected to attend to such details

during Mass itself; but having done it outside of Mass, he will find that Mass becomes full of added delight."

While the book is intended for the laity, it may well render first-class service to the priest. It will serve to remedy the habit of routine in celebrating the Holy Sacrifice of the Mass by force of which the priest is apt to miss the extraordinary beauty and spiritual depth contained in the text of the Mass. Father Martindale's volume might prompt a clerical reader to take the Missal in hand occasionally for spiritual reading and in this way discover in it much that is often overlooked by force of habit. And the satisfaction thus experienced might prompt one to go farther into the history of the Mass and the immense significance of the sublime truths hidden within it. It is the epitome of the work of the Redemption.

Books Received

SCRIPTURAL.

A Bible History with a History of the Church. For Catholic Children. By the Rev. Stephen J. McDonald, O.Carm., Rector, Carmelite College, Washington, D. C., and Elizabeth Jackson, former Teacher in Elementary Schools. Illustrations by Sister Esther, St. Mary-of-the-Woods, Indiana. Row, Peterson & Co., Evanston, Ill.; New York, Philadelphia, San Francisco. 1932. Pp. xiv—466. Price, $1.04.

Das Leben Jesu im Lande und Volke Israel. Von Dr. Franz Michel Willam. Mit 33 vom Verfasser selbst aufgenommenen Bildern. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1933. Pp. xii—514. Price, $2.25 *net*.

THEOLOGICAL AND DEVOTIONAL.

Back to Christ. From Essays in Catholic Morals. By the Rev. Jacques Leclercq, Director of *La Cité Chrétienne*. Translated by the Rev. Francis Day, B.A. P. J. Kenedy & Sons, New York. 1932. Pp. xxii—260. Price, $2.15 *postpaid*.

St. Albert the Great. By Thomas M. Schwertner, O.P., S.T.Lr., LL.D. (*Science and Culture Series*. Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1932. Pp. xxxi—375. Price, $3.00.

The Life of St. Alonzo Rodriguez. God's Theologian. Translated from the Spanish of I. Casanuovas, S.J. by M. O'Leary. With a Preface by the Rev. William Peers Smith, S.J. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1932. Pp. 188. Price, $1.25 *net*.

The Forgotten God. By Francis Clement Kelley, D.D., Ph.D., LL.D., Litt.D., Bishop of Oklahoma City and Tulsa. (*Science and Culture Series*. Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1932. Pp. xix—145. Price, $1.50.

Gemma of Lucca, 1878-1903. By Benedict Williamson. Alexander-Ouseley, Ltd., London; B. Herder Book Co., St. Louis. 1932. Pp. 207. Price, $1.25 *net*.

Guy de Fontgalland, 1913-1925. By Lawrence L. McReavy, M.A. Alexander-Ouseley, Ltd., London; B. Herder Book Co., St. Louis. 1932. Pp. 207. Price, $1.25 *net*.

Annunciation. Visitation. By Francis P. LeBuffe, S.J. ("*As It Is Written*" *Series*, II.) America Press, New York. 1932. Pp. 67. Price, $0.35 *postpaid*; 12 copies, $3.00 (*carriage extra*).

ABBOT COLUMBA MARMION. A Master of the Spiritual Life. 1858-1923. By Dom Raymund Thibaut. Translated from the French by Mother Mary St. Thomas, a Nun of Tyburn Convent. Crowned by the French Academy. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1932. Pp. xiv—488. Price, $5.00 *net.*

THE MEDAL-CROSS OF ST. BENEDICT. By Dom Adélard Bouvilliers, M.A., Mus.Doc., Belmont Cathedral Abbey. Second edition, revised and enlarged. Belmont Abbey Press, Belmont, N. Car. 1932. Pp. 85.

INSTITUTIONES IURIS CANONICI ad Usum Utriusque Cleri et Scholarum. Vol. III: De Processibus. P. Matthaeus Conte a Coronata, O.M.C., Doctor et Lector Iuris Canonici, in Archid. Genuen. Examinator et Iudex Prosynodalis. Marius E. Marietti, Taurini, Italia. 1933. Pp. ii—669. Pretium, *Lib. it.* 30.

THIRD ORDER FUNDAMENTALS. A Plea for Clarity. By a Friar Minor. Commissariate of the Third Order, Province of St. Barbara, 133 Golden Gate Ave., San Francisco. 1932. Pp. 26. Price, $0.10; 10 copies, $0.75; 25, $1.75; 100, $6.00.

L'EDUCAZIONE DELLA CASTITÀ. Dott. Luigi Scremin, Dottore in Medicina, Docente all'Università di Padova. Prefazione del P. A. Schmitt, S.J., Professore di Teologia Morale all'Università di Innsbruck. Marius E. Marietti, Torino e Roma. 1930. Pp. 160.

SUR LES PAS D'UNE SAINTE. Étude biographique, psychologique et littéraire concernant les séjours de Ste Thérèse de Lisieux au Bord de la Mer (1878-1887). Par M. l'Abbé V. Lepetit, Missionaire de N.-D. de la Délivrande, Membre de la pieuse Union Sacerdotale de Lisieux. Préface de Mgr L. Prunel, protonotaire apostolique, lauréat de l'Académie Française. Deuxième édition. Pierre Téqui, Paris-6e. 1932. Pp. xi—108.

CONSEILS POUR LA DIRECTION DES ŒUVRES DE JEUNESSE. Par Henri Hello, Prêtre des Frères de St-Vincent de Paul. (*Problèmes d'Éducation.*) Descleé, De Brouwer & Cie, Paris-7e. 1932. Pp. 277. Prix, 12 *fr.*

LES ENFANTS SANS PARENTS. Drame Moderne en Trois Actes pour Jeunes Filles. Par Jean D'Avignon. (*Collection les Trétaux.*) Pierre Téqui, Paris-6e. 1931. Pp. v—77. Prix, 5 *fr.*

HEILIGE AUGUSTINERSCHAR. Betrachtungen. Bearbeitet von P. Evodius Wallbrecht, O.E.S.A. Rita-Verlag und -Druckerei, Würzburg. 1932. Pp. 390. Price, 3 *R.M.*

DIE WIRKSAMKEIT DER SAKRAMENTE NACH HUGO VON ST. VIKTOR. Von Heinrich Weisweiler, S.J. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1932. Pp. viii—159. Price, $1.25 *net.*

PHILOSOPHICAL.

VOODOOS AND OBEAHS. Phases of West India Witchcraft. By Joseph J. Williams, S.J., Ph.D. (Ethnol.), Litt.D., Fellow of the Royal Society of Arts, the Royal Geographical and the American Geographical Societies, Honorary Member of the Société Académique Internationale (Paris), Member of International Institute of African Languages and Cultures (London), the Catholic Anthropological Conference, the American Folk-Lore Society, etc.; author of *Hebrewisms of West Africa, Whence the "Black Irish" of Jamaica, Whisperings of the Caribbean*, etc. Dial Press, Inc., New York. 1932. Pp. xix—257. Price, $3.00.

DER GROSSE HERDER. Nachschlagewerk für Wissen und Leben. Vierte, völlig neubearbeitete Auflage von *Herders Konversationslexikon.* Vierter Band: Eisenhütte bis Gant. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1932. Pp. vi—816. Price, $9.50 *net.*

METAPHYSICA GENERALIS in Usum Scholarum, Auctore Gerardo Esser, S.V.D., Philosophiae Professore. Society of Divine Word, Techny, Ill. 1933. Pp. xiii—283.

NATURALIS PHILOSOPHIAE. I. pars: De Ente Mobili in Communi. III. pars: De Ente Mobili Corruptibili. Ioannis a Sancto Thoma, O.P., in Complutensi Academia Professoris quondam Primarii. Nova editio a P. Beato Reiser, O.S.B., in Collegio Internationali Sancti Anselmi de Urbe Philosophiae Professore Exarata. (*Cursus Philosophicus Thomisticus* secundum exactam, veram, genuinam Aristotelis et Doctoris Angelici mentem.) Marius E. Marietti, Taurini, Italia. 1933. Pp. xix—888. Pretium, *Lib. it.* 120; cum vecturae pretio, *Lib. it.* 135.

HERDERS WELT- UND WIRTSCHAFTSATLAS. 106 Hauptkarten, 65 Wirtschaftskarten, 1 Kartenweiser, viele Nebenkarten über Klima, Vegetation, Völker, Sprachen und Religionen. Mit vollständigem alphabetischem Ortsverzeichnis und auswechselbarem Statistikteil *Die Welt in Mass und Zahl.* Geographie, Wirtschaft, Staats- und Kirchenkunde aller Erdteile und Länder. Mit zwei farbigen Tafeln. Statistische Beilage. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1932. Pp. 546. Subscription price, $9.50 *net.*

ÜBER PSYCHOANALYSE UND INDIVIDUALPSYCHOLOGIE. Von Josef Donat, Professor an der Universität Innsbruck. Fel. Rauch, Innsbruck. 1932. Pp. vii—303. Preis, 6 *M.*

HEGEL. Nel Centenario della Sua Morte. Pubblicazione a Cura della Facoltà di Filosofia dell'Università Cattolica del Sacro Cuore. (*Rivista di Filosofia Neo-Scolastica,* Supplemento speciale al volume XXIII, Dicembre 1931.) Società Editrice "Vita e Pensiero", Milano. 1932. Pp. xv-395. Prezzo, *Lire* venticinque.

THE SPIRIT OF MARGARET SINCLAIR. Compiled by a Sister of St. Vincent de Paul. Preface by His Grace the Archbishop of St. Andrew's and Edinburgh, Metropolitan of Scotland. With 16 illustrations. Chapters by the Rev. Thomas Doyle, Vice-Postulator; May Rita O'Rourke, Alice Lady Lovat, the Rev. H. E. G. Rope, the Rev. Fr. Alexander, O.F.M., the Rev. Fr. J. de Hauwer, S.J., the Rev. Fr. Hildebrand, O.F.M., Mrs. Armel O'Connor, a Sister of Charity, and the Rev. Fr. P. Wehren, M.S.F. Sands & Co., London; B. Herder Book Co., St. Louis. 1932. Pp. 127. Price, $1.10 *net.*

HISTORICAL.

THE CHURCH IN THE SOUTH AMERICAN REPUBLICS. By Edwin Ryan, D.D., St. Mary's Seminary, Roland Park, Baltimore. (*Science and Culture Series.* Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1932. Pp. viii—119. Price, $1.50.

THE CATHOLIC CHURCH IN CONTEMPORARY EUROPE, 1919-1931. Vol. II: Papers of the American Catholic Historical Association. Edited by Peter Guilday. With an Introduction by Carlton J. H. Hayes, Ph.D., Past President of the Association. P. J. Kenedy & Sons, New York. 1932. Pp. xiv—354. Price, $2.90 *postpaid.*

HISTOIRE DE L'ÉGLISE D'ANGLETERRE. Par Georges Coolen, ancien élève de l'École Pratique des Hautes Études, professeur de Philosophie. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1932. Pp. 200. Prix, 12 *fr.*

MISCELLANEOUS.

A WOMAN IN THE HOUSE. A Comedy in Three Acts. Mixed Cast. By Jean Cameron Agnew. Catholic Dramatic Movement, Milwaukee. 1932. Pp. 63. Price, $0.50; 12 copies, $5.00; royalty and permission to stage, $10.00 to Members of Guild for each performance; to others, $20.00.